CHRIST IN THE OLD TESTAMENT

HENRY LINTON

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CHRIST IN THE OLD TESTAMENT.

BY

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THIRD EDITION.

LONDON:

ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

1896.

INTRODUCTION.

THE title of this book is intended to explain its purpose—to trace out the Person and work of The Christ in the Old Testament. For this purpose every such passage in the Scriptures should be underlined with red ink, so as to catch the eye quickly and familiarize readers with the passages. On the margin the number 1 is prefixed to a Type, as Gen. xxviii. 11, 12; No. 2 to a Prediction (Gen. iii. 15), No. 3 to a Sacrifice (Gen. iv. 7, 8), and No. 4 to all appearances of the Christ as the angel of the Covenant.

In Part II. the footprints of Christ in the Historical and other books of the Old Testament to Malachi will be found carefully traced out, and also, to be indicated by No. 5 in the margin—the very helpful subject of the Cherubim or Christ *in the Church*.

This study will richly repay our readers.

HENRY LINTON.

THE ABBEY,
BIRKENHEAD,
April, 1896.

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FORESHADOWINGS OF THE REDEEMER

IN THE

OLD TESTAMENT.

In the Old Testament the footprints of the Redeemer may be traced in four, if not in five, different paths:

1. In Types of His person and work.
2. In Predictions of His advent and sufferings.
3. In Sacrificial illustrations of His salvation.
4. In Person, as the Angel of the covenant.
5. In His relation to the *Church of the Redeemed*—the Cherubim.

Of these five classes, one alone, the Sacrificial, has never at any time received any expansion, nor has it been progressive. What sacrifice taught in the days of Abel, sacrifice still teaches: that man has *sinned*, that his sin is fatal, deserving death, Rom. vi. 23, "*the wages of sin* is *death*;" and that he stands free from the penalty of sin only because a *victim* has taken his place. This was the teaching of Abel's sacrifice, Gen. iv. 4-8; Heb. xi. 4; and this is the

teaching also of Christ's; the difference being only in this, that the one was *a shadow*, the other *the reality:* the one an earthly prefiguration, the other a heavenly completion of man's redemption, John iii. 12. With this exception, *sacrifice* has been at all times the same; appealing to the *heart* for salvation, not to the *head* for increase of knowledge.

But all the others are *progressive*. TYPES became clearer and more distinct as ages passed by. The first type of our blessed Redeemer, *Adam*, conveying only the idea of *restored headship*—a new human family under a new head, 1 Cor. xv. 21, 22; while Aaron, the *high priest*, plainly taught that the way whereby this new family was to be saved and brought to glory, was the sacrifice which the high priest offered, by his work of intercession, and life of sympathy.

PREDICTIONS are also manifestly *progressive*. The first prophecy of Jesus, Gen. iii. 15, merely announcing that the Redeemer was to be *the seed of the woman:* one of the human race, Gal. iv. 4; while later predictions not only indicated His person, family and lineage, but pointed out even the *place* where He was eventually to be born, Micah v. 2.

In the appearances of the ANGEL OF JEHOVAH, the Lord Jesus Himself—in His pre-existing life and glory, John xvii. 5, progress may also be traced; for in Genesis we have little more than the appearance of "*the Angel*," ch. xvi., xviii., while in Exod. xxiii. 20, 21; xxxiii. 14-16, this Angel is declared to be one in whom is Jehovah's name; and in Jos. v. He is further revealed as the "*Captain of the Lord's host*,"

the leader of His people to life and glory, Heb. ii. 10 ; Isa. lv. 4.

The Messianic teaching of the Old Testament thus divides itself into two sections : the one, following the direction of the Types, Prophecies, etc., embraces all that pertains to *knowledge ;* the second, following the line of sacrifice, touches only on what pertains to life and salvation. The former, accordingly, is *progressive*, being designed to aid in the *education of man*, and of *human society* from age to age ; the latter is fixed and defined from the outset, and in its latest phase, Rev. v. 6, exhibits the very same truths that were apprehended from the beginning, being designed, not for the *education*, but for the *salvation* of man. Many who never heard of the Types or Prophecies, were *saved* by the blood of sprinkling, though all who were thus saved would recognise in the types and predictions means for the elevation of their natures here, as well as for the education of the world eventually. The babes are saved by the blood ; the wise and prudent may also be saved, but *only by the same blood*, Matt. xi. 25.

It may be well then to remember while applying ourselves to the study of God's blessed Word, that while all the five lines here indicated terminated in Christ, Rom. x. 4, the sacrificial alone was made by faith in His blood (as the Lamb slain from the foundation of the world) the means of saving the souls of all who at any time of the world's history looked unto Him for salvation, whether "wise" or "babes," whether educated or uneducated, whether rich in this world's goods, or poorest among the poor.

In the sacrifice of Jesus we see the LOVE of God manifested. It is not then the *knowledge* of Christ's sacrifice, for the devils believe and tremble, it is the love of God shed abroad in our hearts—that love that can illumine the heart of the poor illiterate ones of earth, as truly as of the educated—that ever did save, and still does save, by the sacrifice of Jesus; while often the knowledge, even of *divine things*, types and shadows though they may have been of the very work of redemption, has only puffed up and led to self-exaltation.

In reviewing these subjects, in order to the publication of a fresh edition of the *Union Volume on the Types*, we shall adhere to the order indicated at the outset, and make our first study that of the TYPES of the coming Saviour.

THE TYPES.

THE Book of Genesis differs manifestly from the other books of the Pentateuch, and in nothing more distinctly than in the infrequency of reference to sacrifice. In Exodus we have a full development of sacrifice in the Paschal Lamb; in Leviticus it constitutes the main subject of the book; but in Genesis, with one or two exceptions, sacrifice is not referred to. It is strange that salvation being from the outset by *the blood* of the Lamb, Rev. xiii. 8, there should be so little about sacrifice in the opening book of the Bible. Again, the TYPES of Genesis differ much from those of the other books; there is nothing here corresponding with MOSES as the leader of the people from bondage to freedom; or with AARON, the high priest, who was as the mouth of Moses toward Pharaoh, and as the mouth of the people of Israel toward God, Heb. v. 1.

The TYPES of Genesis are peculiar to the book, and may all be described as HEADSHIP types; each of them being a kind of mirror, in which the glory of Jesus, as the head of a new family, of a restored humanity (*the second man, the Lord from heaven*), may

be seen, 2 Cor. iii. 18; Heb. x. 1. Thus, in ADAM, head of the world, we see reflected a better headship, for as "*in Adam all die, even so in Christ shall all be made alive*," 1 Cor. xv. 22. In NOAH, the *restorer* after the deluge, we have evidently a shadow falling on Christ as the restorer of the earth itself from the effects of the curse, into "*the glorious liberty of the children of God*," Gen. v. 29; Rom. viii. 18, 23. In Melchizedek, the king of righteousness, Gen. xiv. 18, the Lord Jesus is foreshadowed as the Lord our righteousness, Heb. vii. 1-4, and as the Prince of Peace, Eph. ii. 14; Isa. ix. 6. On this subject, however, the reader is referred to the "SCRIPTURES ARRANGED," pp. 129-144, where the nature of the types of the Pentateuch is more fully set forth in contrast with the later types of the Old Testament.

Of the HEADSHIP TYPES then, Adam, the head of the world, represents the Lord Jesus Christ as the ONE HEAD of a restored and regenerated world—of a new human family.

I. ADAM.

ADAM was a designed type of Christ, for St. Paul, in the Epistle to the Romans, writes of him, that he was "*the figure of him that was to come*," ch. v. 14; the word "figure" being really, "the type." Hence, though between Adam and Christ there were four thousand years, and millions of human beings, yet, because of this, Adam is the *first man*, Christ, *the second*. Adam was the head of the first human family, but it fell and became unfitted for companionship with God, therefore Jesus becomes the head of a

second human family—"*the second man*, the Lord from heaven," 1 Cor. xv. 47, not creating new members of this new family, but gathering them from among the lost; restoring the fallen, Psa. xxiii. 3; Matt. xi. 28.

The points of resemblance are the following:

I. ADAM *the head of the world.* Adam, the *first* man, was the *head of the world*, Gen. i. 26; ii. 19. Adam sinned, Gen. iii. 1-8; *death passed upon all men*, Rom. v. 12, for *that all have sinned.* In him therefore "*all died*," 1 Cor. xv. 22; Rom. v. 16-19; for the sin of the head passed upon all the members. Christ, the *second* man, the *Lord from heaven*, is the head of the Church, Col. ii. 19; Eph. v. 25, 30; iv. 15, 16. When He died and rose, all the members of His body died in Him, Rom. vii. 4, and rose in Him, Eph. ii. 5, 6; for the righteousness of the head is extended to *all* the members, Rom. v. 18, 19; Isa. xxvi. 19; and though "*in Adam*" all lie in death, Eph. ii. 12, yet "*in Christ*" life and peace and glory abound to all who believe, John xvii. 9, 20, 24. The HEADSHIP shall therefore be restored again when man is quite restored, Gen. i. 26; Psa. viii. 6-9; Heb. ii. 6-9.

II. ADAM *in the Garden*, Gen. ii. 15. The garden —what is it? The Church, Cant. iv. 16; v. 1; Matt. xv. 13. Many tender plants, needing much care, Psa. xcii. 13, 14. Jesus is in His garden, the Church, Rev. i. 13, 20; *He dresses it, by preparing the ground*, Matt. xiii. 23; Prov. xvi. 1; by *pruning* and *training*, John xv. 2; Mal. iii. 3; 1 Pet. i. 7; by *watering*, Ezek. xxxvi. 25, 27; by His *Spirit*, John vii. 37-39;

through His *Word,* 1 Pet. i. 22; Isa. lv. 10, 11; John xvii. 17; 1 Thess. ii. 13. *He keeps it:* sin might destroy were it not that *He keeps* the tried ones, 1 Pet. i. 5; 1 Cor. x. 13. His eyes are always on the gold in the furnace, Mal. iii. 3; Rev. iii. 19; Isa. xlix. 16; Cant. viii. 6.

III. ADAM *in his deep sleep*, Gen. ii. 21, 22. What was the deep sleep of Adam but a dark shadow of the death, Matt. xxvi. 38, that passed over JESUS, that from His sorrow might spring our joy? Isa. liii. 5, 6, 10-12; and as from Adam, when he slept, *Eve* arose in perfect beauty, so from JESUS' *sleep of death* did the Church arise, Eph. v. 25, 26; Rom. v. 10; vi. 5, 8. By His death providing for us life eternal, John x. 11, 28-30; *life of the body*, Phil. iii. 21; 1 Cor. xv. 42-45; *life of the spirit*, Rom. viii. 9-11; John xii. 24-26; and sustaining us by His life, Heb. vii. 25.

"*Made He.*" For as the rib was *builded into* a woman, so is Christ's Church "*builded up* in Him unto *one perfect man*," that God may inhabit it *through the Spirit*, Eph. iv. 13; ii. 21, 22. The Spirit edifies the body and builds up believers by revealing JESUS in the Word, John xvi. 14, 15, 16; Rom. viii. 9-11.

"*One flesh.*" What is closer or more blessed than this union with man's God-given immortal companion, woman? Gen. xxiv. 67, but it is only a faint shadow of the wondrous union between Jesus and His blood-bought people in the day of His glory, Eph. v. 25.

II. NOAH.

NOAH, *the head of a restored world*, Gen. v. 29. The word *Noah* means "*rest*"; it is the "*sweet savour*" (savour of rest) of sacrifice. The Great Restorer is by the very name foreshown as the *One* in whom God is *well pleased*, Matt. iii. 17; Isa. xlii. 21; who is to all *believers* a savour of *rest*, Matt. xi. 28; Psa. lxxxviii. 7; Isa. liii. 10; 1 Pet. iii. 18.

NOAH'S *covenant*, Gen. vi. 18. Not with his family, but with himself, was the covenant of restoration made, ch. vii. 1; v. 29; and that "*the promise might be sure to all the seed*," Rom. iv. 16, 13, "*he saith not, And to seeds, as of many; but as of one: And to thy seed, which is Christ.*" With JESUS therefore was the covenant made, Gal. iii. 16, 17, 26; Isa. liv. 10, 11, for all who were with him.

The GROUND *of the Covenant*. God's wrath was stayed by the "*sweet savour*" (savour of Noah). Sin had been laid there, Lev. i. 4; xvi. 20, 21. Sorrow fell there; wrath rested there, Psa. xxii. 1; Matt. xxvii. 46; and because HE suffered we are restored, 1 Pet. ii. 24; Rom. viii. 1. He was a savour of rest to God, and we are "*accepted*" in Him, Eph. i. 6; Col. ii. 10; Heb. x. 20.

HE *was righteous*, Gen. vii. 1. Jesus died to atone for our sins. He *lived* and obeyed that we might not only be saved from the guilt and punishment of sin, but might be "*made righteous*," Rom. v. 18, 19. So complete is our salvation that as truly as He was "*made sin for us*" we are made the righteousness of God in Him, 2 Cor. v. 21; Jer. xxiii. 6. We

are "*in Him*," Gal. ii. 19, 20; 1 John v. 20; but *He is righteous*, and hence if in Him, we must be *counted* righteous, for we are *part of Christ*, Eph. v. 30; 1 Cor. i. 30; Phil. iii. 9.

RESULT *of this covenant. The deliverance of His body*, of His family, the Church, ch. vi. 18; vii. 13; viii. 1; not because of *their* righteousness, ch. ix. 22, 25; Deut. vii. 7, 8; ix. 5; but because of *His*, Isa. xlii. 21; Matt. iii. 17. The safety of *all His family*, Eph. iii. 15; but *only of His family*, 2 Pet. ii. 5; 1 Pet. iii. 20; John xvii. 20. "*The Restoration of the world*," Gen. v. 29. Under Noah the curse was partially removed, ix. 20; he was a comforter, "*because of the ground;*" and do not we look for "*new heavens and a new earth, wherein dwelleth righteousness*"? 2 Pet. iii. 13. When "*Christ who is our life shall appear*," then shall all His people "*appear with Him in glory*," and reign on the earth restored and beautified for ever, Jude 14; Col. iii. 4; Tit. ii. 13; Matt. v. 5. The sons of God shall then be manifested, Rom. viii. 21, and *His* children "*shall shine forth as the sun in the kingdom of their Father*," Matt. xiii. 43.

Jesus is our *Noah* and *our Ark*, 1 Pet. iii. 21.

III. MELCHIZEDEK.

MELCHIZEDEK, *the Royal Priest*, Gen. xiv. 18. Melchizedek was king of righteousness (*Melchi zedek*), and also king of peace (*Melchi salem*, Heb. vii. 2). He was also "*priest of the most high God*," ver. 1. As king and priest he pointed to Him our King,

Isa. xxxiii. 17; our Priest, Heb. iv. 14, to whom he was only assimilated (*made like*) in type, Heb. vii. 3; our High Priest for ever, vers. 23, 24.

As KING *he typified Jesus.* First, king of *righteousness*, afterward king of *peace*, Heb. vii. 2; for there is *no peace except by righteousness.* HE is therefore, *first* the Lord our righteousness, Jer. xxiii. 6; 1 Cor. i. 30; 2 Cor. v. 21; Phil. iii. 9; and then our peace, Rom. v. 1; Eph. ii. 14; i. 6; Col. ii. 10.

As PRIEST *he typified Jesus.* "*Without father, without mother,*" "*having neither beginning of days nor end of life,*" who could he have been but one also "*without descent,*" not deriving from a human ancestry, but the *eternal Son of God?* Gal. iv. 4. Melchizedek did not, like the Jewish priest, derive from a priestly father his right to officiate; he had *no father* as a priest, Ezra ii. 62. He did not pass his priesthood to a successor. He did not *begin* as other priests, at his thirtieth, and end at his fiftieth, year, Num. iv. 3, 23, 47. He had no "*beginning of days,*" no end of life; and thus he was in his priestly office *made like* unto Him who received His priesthood from none, and transmitted it to none, but being the only begotten of the Father, Heb. i. 5, "*abideth a priest for ever,*" Heb. vii. 3, 23-25, 28.

As KING AND PRIEST he points to the time when Jesus, who as a Priest "*offerea Himself without spot to God,*" Heb. ix. 14, and intercedes now at the right hand of power, Heb. vii. 25, helps us to "*present our bodies a living sacrifice,*" as priests, unto God and the Father, Rom. xii. 1; Rev. v. 9, 10; 1 Pet. ii. 4, 5; as King He reigns in us, teaching us to trample our

enemies under our feet, Psa. xviii. 38 ; Rom. vi. 12, 13 ; He shall come "*the second time without sin*," and reign in person among His redeemed as "*a Priest upon His throne*," Zech. vi. 12. 13, for ever and ever, Luke i. 32, 33 ; Dan. ii. 44 ; vii. 27.

The MELCHIZEDEK *type*, therefore, unfolds the glory of the kingdom, a righteous king over righteous subjects, a righteous Saviour among saints in whom he must be for ever so admired and glorified, 2 Thess. i. 10, that "*unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God*," Isa. xxxii. 1, 2 ; xxxiii. 17, 21, 22 ; xi. 4, 10 ; xii. 2-4.

IV. ISAAC.

ISAAC, Gen. xxii. ; Heb. xi. That Isaac was a type of the only begotten may be shown, first from his name "*Yischak*," that is, laughter, joy, as in Luke ii. 10, 11 ; and secondly from Heb. xi. 19, where his figurative resurrection is referred to. The teaching here is twofold, the design being, to show, to what man is liable without a vicarious victim ; and to shadow the death of Him who, in order to free man, said "Lo, I come," Psa. xl. 7.

"*Thine only Son, whom thou lovest.*" John iii. 16 ; Rom. viii. 32 ; Gal. iv. 4 ; Rom. v. 8. "*Offer him there, for a burnt offering upon one of the mountains.*" On the same spot, 1,000 years afterwards, Solomon built his temple, 2 Chron. iii. 1, and sacrifice in type was offered ; there also, 1,000 years later still, on one of these mountains, "Calvary," the true sacrifice was

offered, 1 Pet. i. 18, 19; John xix. 17, 18. *On the third day*, that is, the day of His *figurative* resurrection, Heb. xi. 19; Hos. vi. 2, we "*will*," He said, "come again to you," ver. 5. Such was His faith, Heb. xi. 19; such must be ours, Titus i. 2; John v. 24. *Laid it on Isaac*, blessed transfer! John xix. 17. More blessed still! 1 Pet. ii. 24; Isa. liii. 4, 5, 6.

God will provide. What? A substitute, ver. 13; John i. 29, 36; 1 Pet. i. 18. Deliverance in man's extremity, Deut. xxxii. 36; 1 Cor. x. 13. In the Lord's mount, the Cross on Calvary, it shall be seen, Gen. ix. 14; Isa. liv. 7, 10.

How blessed the result of *His* voluntary offering! verses 17, 18; Isa. liii. 10, 12; Gen. xlix. 10; Eph. ii. 14; Rom. x. 13.

"*And laid him on the altar*," a willing victim, Heb. x. 9, 10; John x. 17, 18; Psa. cxviii. 27; John xix. 18. By a *figurative* death he typified Him who died for our sins, and rose for our justification, Heb. xi. 17; Rom. iv. 25.

"*Lay not thine hand on the lad*," ver. 12: Man's first-begotten spared, because God's only-begotten died. For a time, animal sacrifice was substituted, ver. 13; Gal. iv. 4, for Heb. x. 4.

JEHOVAH-JIREH, ver. 14. The Lord shall provide the Lamb, ver. 8; John i. 29; 1 Pet. 18, 19; salvation by His blood, Rev. v. 8, 9. In the Mount of the Lord—Moriah, ver. 2; Zion, 1 Chron. xxi. 26; xxii. 1; Calvary. Compare also, Isa. ii. 2; lix. 20, etc.

ISAAC'S BLESSING: "*I will bless thee*," ver. 17. Who? The Angel who sware by Himself, Heb. vi. 13, compared with ver. 16, the Angel of His presence,

Exod. xxiii. 20; xxxiii. 14; Isa. lxiii. 9. Jehovah *Jesus.* "*I will multiply thy seed*," the literal seed, Gen. xv. 16; the spiritual seed, Gal. iii. 29; Rom. iv. 11. "*Thy seed shall possess the gate of his enemies*," that is, defeat their counsels, Gen. iii. 15; Matt. xvi. 18; 2 Tim. iv. 17, 18. Who are the enemies? The temporal enemies of Israel, as Isa. xxxvii. 33-38; the spiritual enemies of the Church; of the believer; Satan, Isa. xxiv. 21; xxvii. 1; Eph. vi. 12; Sin, Psa. xviii. 37; Luke i. 74; Death, Matt. xvi. 18. *Death* is the gate of the unseen world, "Hades," so in Rom. viii. 38; and finally, 1 Cor. xv. 26, 55.

And in thy seed shall all the nations of the earth be blessed, John i. 29; Rom. xi. 15; Acts iii. 26; Rev. v. 8, 9. *Because thou hast obeyed My voice;* so at last, 2 Thess. i. 8, but how blessedly true, Heb. ix. 28.

V. JACOB'S LADDER.

JACOB'S LADDER, Gen. xxviii. 11, 12. How bitter are the *results* of sin! Jacob had deceived his father, injured his brother, ch. xxvii. 20, 24, and now was an exile, homeless and uncomforted, xxvii. 43; Luke xv. 13-15; xviii. 11; Eph. ii. 1, 2. And yet it was *in his deep distress* this precious vision was vouchsafed. Is it not often so still? Gen. xxxii. 24-26; Deut. xxxii. 36; Psa. l. 15. The brightest rays of comfort seem to be reserved for the moments of our deepest sorrow, Isa. xii. 1; Gen. ix. 14.

But what were the features of this vision?

The LADDER connecting heaven with earth, Matt. xxviii. 6; Heb. i. 14; restoring communication,

Eph. ii. 18; cut off by sin, Gen. iii. 10; John x. 9. What is the ladder? Jesus Himself explains, John i. 51; xiv. 6. *How* is He the ladder? Heb. x. 19, 20; Col. ii. 6; Acts iv. 12.

It was "set up on the earth," Psa. lxxxv. 11; Isa. xlv. 8; John i. 14; Gal. iv. 4; Isa. xi. 1, 2; liii. 2.

Its top "reached to heaven," for He who was born of a woman for us, was also "*the Lord from heaven*," John i. 18; iii. 13; "*the Son of Man* WHICH IS *in heaven*," John vi. 51; 1 Tim. iii. 16; Phil. ii. 6-8. Thus at His birth the heavens dropped down from above, and the earth opened and brought forth salvation, Isa. xlv. 8, and the Son of Jesse, xi. 1, 2, the Mighty God, ix. 6, was the Saviour opening the door of hope to the lost, Luke xix. 10.

Does it not also teach us that salvation is *nigh* to us, Rom. x. 8-10; not out of our reach, but *near us*, in our mouths and in our hearts, Isa. li. 5; Acts xvi. 31; *in our midst, a ladder set up on the earth.*

Does it not also satisfy us that salvation is complete and perfect, guiding the trusting soul even to *the heaven of the Father*, verses 11, 12; Heb. xii. 1, 2; vii. 25; Mark vi. 56; 1 John i. 7. Are we *ascending* by the ladder? Phil. iii. 14, 20. Are we using our access to the Father? Heb. iv. 14-16.

VI. JOSEPH.

JOSEPH *betrayed and sold*, Gen. xxxvii., xlii.

The beloved of his father, ver. 3, 4; John iii. 16; Gal. iv. 4; Rom. viii. 32. How precious this truth, God gave HIS SON for us—how little hope of mercy *without Him*, 2 John 9, 10; 1 John ii. 23. How rich

its abundance in Him, 1 Cor. iii. 23, the eternal Son, Prov. viii. 30; John xvii. 5.

His hatred of sin, ver. 2; John v. 14; viii. 11. So Jesus died to atone for sin, 1 John i. 7, and lived to show how we, like Him, may condemn sin in the flesh, Rom. viii. 3, 11; v. 10; vi. 12, 14; 1 Pet. iv. 1.

Hated by his brethren without a cause, ver. 4; John i. 11; v. 16; xv. 25; Matt. v. 11. So it has been from the beginning, Gen. iii. 15; Jas. iv. 4; John xv. 18, 19. He sought to recover them from sin, ver. 2; thus Christ says to His people, "*Ye are the salt of the earth, ye are the light of the world*," Matt. v. 13, 14, 29, 30, "among whom shine ye as lights," and so St. Paul, Phil. ii. 15, 16, not in theory only, but in practice, 1 Pet. ii. 9, 23, and Rom. xii. 1, 2, 20, 21.

Sent by his father to his brethren, ver. 13; John iii. 16; Matt. xxi. 37; he willingly accepts the mission, ver. 13; Psa. xl. 8; Heb. x. 7; John x. 11; Phil. ii. 6, 7. How precious is this love! John xiii. 1. "*Other sheep I have*," *them* also *I must bring in*, John iv. 4; xvii. 20.

He finds them wandering, ver. 15; Luke xix. 10; Eph. ii. 2, 12, 17 (similarly David in his combat with Goliath, typically illustrating, in 1 Sam. xvii. 17, his mission; in vers. 21, 24, their lost condition). They conspire to destroy him, ver. 18; Luke xx. 14; Acts iii. 14, 15; for a more general application of this hatred see Rom. viii. 7; illustrated by John iii. 19, 20.

He is betrayed and sold, ver. 27, 28; Matt. xxvi. 15, 46, 47, 56. His enemies triumph for a time, ch. xxxix. 1; Psa. xxii. 1; lxxxviii. 4, 5, 7, 8, 18.

His conduct and character in this humiliation. He trusts in God, ch. xxxix. 9-23; Matt. xxvii. 43. He honours God, xli. 16; John xi. 41, 42; xvii. 4, 5. He benefits and sympathizes with his distressed fellows, xli. 6-18; Luke xxiii. 42, 43.

JOSEPH *exalted,* Gen. xli., xlv. *Power was given unto him,* ch. xli. 40, 41; so Jesus, as man, was *highly exalted,* Phil. ii. 6-8. All power is His, Matt. xxviii. 18; able to destroy the ungodly, Rev. vi. 16; He is able also to bless His people, Heb. vii. 25.

His reconciliation to his brethren. He speaks roughly to them, xlii. 7, 8; so Jesus seems to do often for a time, Matt. xv. 23, 24, 26; our prayer seems unheard, unanswered, but this, *preparatory only to our full reconciliation,* Psa. xxii. 1, 2, 22.

He proves their characters by trials: their *consciousness of sin,* xlii. 15-21; John xvi. 8; iv. 16; 1 Kings xvii. 18, compared with ch. xlii. 24; Lam. iii. 27, 33. *Their integrity and truth,* xliii. 18, 21, 23; so Luke xvi. 10, 11, 25. *Their patient endurance* of chastisement, xliv. 13; and Heb. xii. 6, etc. *Their change of feeling towards himself,* Rom. vii. 7; John xv. 15; vers. 17, 18; *Jesus* by His Spirit tries us, convincing us of sin, of righteousness, and of judgment, John xvi. 8, and then gives us the *rest* of full reconciliation, Matt. xi. 28; Eph. ii. 14, 17, 19.

He makes Himself known to them in private communion, xlv. 1; Cant. ii, 4; iii. 1-4; by a felt sense of guilt, xlv. 4; Acts ii. 23, 37, 41; in abounding love and blessings, xlv. 11, 15, 22; John xiii. 1; Eph. ii. 4-6; John xiv. 1, 2; Heb. iv. 9, etc.

WILDERNESS TYPES.

I. "THE PASCHAL LAMB."

EXOD. XII.

The PASCHAL LAMB *a type of Christ*, 1 Cor. v. 7.

He must be apprehended by every man, ver. 3; "*take to them every man a lamb.*" The *sinning soul* shall stand *alone* before God, Ezek. xviii. 4, and therefore the *sinning soul, each one separately*, must *appropriate* Christ our Lamb, Gal. ii. 20; Phil. iii. 12, *every man*. Compare also 2 Cor. v. 10.

He must be for our homes as well as for ourselves, ver. 3, a lamb for an house; ver. 4, *household;* ver. 21, *family;* hence he who feeds on Christ in his heart will also feed on him in his *family*, 1 Tim. v. 4. Show piety *at home*, Luke viii. 39, show to *them*, thy friends, etc.; but chiefly by *the Word* read in our families, and by prayer for and with them, we should lead them to feed on *our Lamb*, Luke xi. 9; John xiv. 26.

Our neighbour must not be neglected, ver. 4: "and *his neighbour next unto his house.*" If we value Christ for ourselves, we will try to make others feed on Him, as 2 Cor. v. 14, 15; Luke x. 37; if we do not care for our neighbour, the probable reason is, we are not ourselves feeding on the Lamb, John i. 29-42.

Every man according to his eating, some more, some less; some having *larger opportunities*, others fewer; but God can feed through the *smallest* portions, for 2 Cor. viii. 12, an earnest soul, with few opportunities, often *feeds* more really on five verses at a time, than

many on fifty. Some, again, are *capable* of taking in more than others: on this compare Heb. v. 12-14. May there not be a fault? Are we of *full age?*

Your Lamb shall be without blemish. "*Without blemish,*" Heb. vii. 26, 28; our Lamb is the spotless Son of God, Gal. iv. 4; Heb. i. 3; 1 Pet. ii. 22, if we eat His flesh, must we not partake of His character, John i. 16; vi. 53, 54, and become like Him, *unblemished?* 2 Pet. i. 4; Heb. xii. 1, 2; Eph. v. 1, 2.

IS CHRIST *our* LAMB? Is He in our homes? Do we feed on Him with our children and households? Do we tell our neighbours of Him, and ask them to eat with us? Do we feed on Him *as fully as we may?*

The inner life of those who eat, Col. i. 27. There are *two* unfailing characteristics of God's family: they are *blood-sprinkled*, ver. 7; and they are *fed* with the flesh of their Lamb, 1 Pet. i. 18, 19. The first shows Christ's work *for them*, 1 Pet. ii. 24; 1 John i. 7; Rom. iii. 25; the second, Christ's work *in them*, Cant. i. 7; ii. 16; Col. i. 27; John xvii. 23. By His Blood He *seals us for safety*, Rom. v. 1; viii. 1; by His flesh He feeds our souls, and *prepares us for glory*, John vi. 33, 35, 51.

Was any one Israelite saved by the blood who did not also feed on the lamb? Is there any one Christian justified by His blood, who is *not* feeding inwardly *on Himself?* "*They shall eat the flesh in that night,*" John vi. 57. How real the difference between talking of Him, and *feeding on Him;* between the sentiment of religion, and its TRUTH, John xiv. 6; Eph. iv. 15; v. 1, 2, 8, 9.

But how must we eat Him? Roast with FIRE.

What is the fire? Heb. xii. 29; Lev. ix. 24; 1 Kings xviii. 38. HIS wrath upon sin, Psa. lxxxviii. 7, *due to the sinner*, but borne by Him in our stead, Isa. liii. 6, 10; ver. 21, none but an ATONING SAVIOUR can *put away* sin and restore the sinner, Isa. i. 18; for 1 Pet. ii. 24. Some regard Him *only as an example*, but the Lamb whose flesh feeds the family of God was *slain for us*, Isa. liii. 7; Exod. xxix. 33.

With unleavened bread (sincerity and truth in *all* things), 1 Cor. v. 6, 8; 1 John iii. 18, 21; Eph. v. 8; Phil. iii. 20; 2 Cor. viii. 8, 12.

With bitter herbs. How strange to eat *bitterness with Him*, and yet so it is, Exod. xv. 23; the redeemed people must drink of *bitter* waters, John xvi. 33; Heb. xii. 6, etc.; 1 Pet. iv. 1; Col. i. 24; but our bitter waters may *always* be made sweet by the Cross, Exod. xv. 25; and so if *trial* be our portion, *Christ is also;* the bitterness of trial makes us cling *more closely* to Himself, Isa. xliii. 2; Psa. xvi. 5.

Are we *all* safe from the wrath to come, through His sprinkled blood? Are *we all* feeding on the flesh of our Lamb? In the midst of trial, are we sure that JESUS is with us?

The attitude of the eaters, ver. 11. With your *loins girded*, compare Eph. vi. 14; what is the truth wherewith to gird them? John xiv. 6, also Luke xii. 35; for the meaning of this practically, see Heb. xii. 2, as travelling homeward, "*laying aside the sin*," which, like an entangling robe hangs round us, Gal. v. 22, 24; 2 Tim. ii. 24; Tit. ii. 12.

Your shoes on your feet, ver. 11. What are the

shoes? The preparation which the Gospel of *peace* gives, Eph. vi. 15; Rom. v. 1; 1 Pet. ii. 24. Some fear, some doubt, but the believer's language is, Gal. ii. 20; Phil. i. 21, "Who loved *me*," "to *me* to die is gain." His gospel is the gospel of peace, not of fear or doubts; are our feet shod? Psa. xxiii. 4; Eph. v. 30; Psa. xxxiv. 20.

Your staff in your hand. Not residing here, but *pilgrims* and *strangers*, 1 Pet. ii. 11; compare also, Gen. xxxii. 10; Heb. xi. 13; Rev. xiv. 1; xxii. 3, 4. What is *our* staff? Col. i. 27.

Ye shall eat it in haste. Why? To show that in the great interests of the immortal soul *no time* should be lost, Psa. xcv. 7, 8; Matt. vi. 33. To show that as pilgrims they must be *always ready, sprinkled with the blood, and fed with the flesh of the Lamb,* for otherwise they dare not enter on this journey, Job xx. 8, 9; xxxiv. 20; John v. 24; vi. 53, 54; Isa. xliii. 2.

And the blood shall be to you for a token, ver. 13. "When I see THE BLOOD, I will *pass over you*." How simple the plan of salvation! Man's life was forfeited, Christ's life was *given instead*, see Lev. xvii. 14, compared with Lev. i. 5; 1 John i. 7; Rev. vii. 14, 17. The sprinkled blood of Jesus is the *sole ground of our pardon, of our peace,* Rom. v. 1, as the *present life of Jesus* is the chief source of our holiness, Heb. vii. 25; Rom. v. 10, 11.

As pilgrims on earth His blood seals us for safety. May we be sanctified, John xvii. 17, "and made meet" for HIS COMING GLORY.

II. THE FEAST OF UNLEAVENED BREAD.

EXOD. XII. 15.

"*Seven days shall ye eat unleavened bread.*" With the passover unleavened bread must be eaten, 1 Cor. v. 8. "*Sincerity and truth*" must belong to those who *truly* feed on the Lamb. The Paschal Lamb and the Feast of Unleavened Bread always go together, Rom. viii. 10, 11; Rom. vi. 4, 5; 2 Cor. vi. 16, 17. "*I will dwell in them,*" Col. i. 27, "*wherefore be ye separate,*" etc. He who eats the flesh of Christ *must* live a holy life, John vi. 53, 54, for he shall reign with Jesus soon, 1 John iii. 2, 3.

It must be kept AS A FEAST. "*Let us keep* THE FEAST." Not a system of *duties*, but a service of *love*, 2 Cor. v. 14; 1 John iv. 16. To the loving child, communion with his Father is always a feast, Matt. vi. 6; John viii. 1; Luke ix. 35. To many it is a burden, a weariness, Mal. i. 13, to the child of God, Psa. lxxxiv. 2, access to his Father is *rest to his soul*, Matt. xi. 28-30.

It must continue seven days, ver. 15. In Scripture the number seven denotes *perfection*, Rev. i. 4. The seven spirits mean the Holy Spirit in *all His operations;* in Rev. i. 12, the *seven* golden candlesticks denote the *Church* of Christ with its perfect light, Zech. iv. 11, 12; Lev. xiii. 7, the sprinkling of the leper *seven times* implied that he was *perfectly clean*, 2 Kings v. 10; the command to dip in the Jordan *seven times* was intended to convey the idea of the *perfection* of the recovery, and similarly here, the

seven days of the feast are intended to shadow forth the perpetual uninterrupted sanctification which all who are justified by His blood must possess, Prov. iv. 18; Rom. viii. 29, 30; 1 Cor. vi. 11; Eph. v. 26, 27.

It must be of "unleavened bread." (*Sincerity and* truth.) God does not insist on spotless purity. Who could render it? Jas. iii. 2; 1 John i. 8, 9. But He does insist on a *sincere* and *truthful* heart; thankful for pardon, Gal. ii. 20, and earnest in seeking holiness, Rom. vi. 18. How blessed that God regards more *earnestness of purpose* than perfection of character! 2 Cor. viii. 12; that a believer is approved more for what he *longs to be*, than for what he does.

Let *us* keep the feast. Let us "*joy in God*," Rom. v. 11, for though unlike Him now, soon shall we reflect His beauty and glory, Psa. xc. 17.

III. THE BITTER WATERS OF MARAH.

EXOD. XV. 23-27.

Israel just delivered, ch. xv. 1, 21, 22, *and yet murmuring*, ver. 24. The redeemed then, though justified, Rom. v. 1, and freed from the *guilt* of sin, Luke i. 74, are yet *subject to its power. Pharaoh* cannot follow them, 1 John v. 18, but sin does; the *delivered people murmured*, ver. 24. How true even of those partakers of a higher deliverance, Jas. iii. 2; 1 John i. 8, 10; Rom. vii. 21-23. If sin be found thus in God's family on earth, how great must be its power in the unconverted, Rom. vii. 5; vi. 20; 1 Pet. iv. 17, 18, *how great the need* of *the only deliverer!* Rom. vii. 24, 25.

Though redeemed, they are also subject to trials.

They meet with *bitter waters* in their wilderness life, Exod. xv. 22, 23; 1 Pet. iv. 12. They have "bitter herbs" to eat with the flesh of the Lamb, Exod. xii. 8; 2 Cor. iv. 10, 11. But the bitter waters *may be made sweet*, ver. 25, for all trial is sweetened by the *Cross* of the precious Redeemer; the wood of that *tree* sweetens, Gal. iii. 13; vi. 14; compare also 2 Cor. iv. 17, 18; Rev. vii. 14-17.

But we must remember that the bitter waters are not *taken away*, they are only *made sweet* by the Cross; so trials are *not removed*, we are only strengthened under them to find their fruits *sweet*, 1 Cor. x. 13; Heb. xii. 11; Rom. v. 3.

Let us then be patient. *In our cloud* the bow is already seen, Gen. ix. 14, HIS *voice* is heard in our troubled waters, Cant. ii. 18; Isa. xliii. 2; John vi. 18-20; Mar. vi. 50. our bitters may not be removed yet, but they *may be sweetened by His Cross and love*, John xvi. 33.

But trials are not sweetened for all. Some are not "*exercised thereby*," Heb. xii. 11; they do not cry unto the Lord, Exod. xv. 25; their cloud seems to have no bow. Chastisements are cords to *draw us to Jesus*, Cant. v. 7, 8. We must cry to Him, and then soon the *morning of joy* shall come, Psa. xxx. 5. We shall soon be at *Elim*, where are "*twelve wells of water and three score and ten palm-trees*," Exod. xv. 27.

In His presence there is no sorrow, Psa. xxxii. 6, 7; xxxiv. 6; xvi. 11. Let us *walk with Him*.

IV. THE BREAD FROM HEAVEN.

EXOD. XVI.

THE CHILDREN'S FOOD *must be from heaven.* Can *earth* feed *them?* Eph. ii. 19; Phil. iii. 20; Isa. lv. 1, 2; John vi. 54. They are yet on earth, John xvii. 15, but they are *fed from their Father's table,* Cant. i. 7; John vi. 32, 33. *Their supply is abundant:* I will *rain* bread, Isa. lv. 10.

But it must be gathered, Prov. ii. 4; Matt. vi. 33.

Early in each day, Prov. vi. 6. Early in the day of life, Eccles. xii. 1.

Freshly for each day, ver. 4, *marg.*, ver. 21, Matt. vi. 11; vii. 11. *One day's food does not suffice for the next day,* each *must* have its own, Isa. xxviii. 9-11.

We must gather for them which are in our tents. As in Exod. xii. 21, "a lamb for a family," so here, manna must be gathered *for them which are in our tents:* by the father for his children; by the head, for the household, see ver. 18, compared with 2 Cor. viii. 15.

There must be a special gathering of the sabbath food, ver. 22; John xix. 42. Should not WE also have our *preparation day* for the sabbath? Col. iii. 16, *our special gathering* for the Lord's day? Rev. i. 10.

It lies under the dew, and can only there be found, ver. 13; Num. xi. 9; Prov. xix. 12; Hosea xiv. 5; Deut. xxxii. 2; Isa. lv. 10. HIS GRACE must *go before us,* or we shall find no manna, Acts xvi. 14. His Spirit must supply our food, John vi. 48; xvi. 14, 15; 1 Cor. xii. 3.

We must prepare our manna, ver. 5. Our morning readings must not be left to chance selection ; *prepared food alone* can *satisfy and sanctify*, Matt. iv. 4.

Where may we find OUR *daily food?* In *morning* and *evening* prayer, Psa. v. 3 ; cxli. 2. In the *study of his Word*, Job. xxiii. 12. In the *remembrance of His promises*, 2 Pet. i. 4 ; 2 Cor. vii. 1. In the *reception of His precepts*, Deut. vi. 6-9 ; above all, in HIS OWN REALIZED PRESENCE, Heb. iv. 14-16 ; Deut. iv. 7 ; 1 John i. 3.

Do WE *seek Him* DAILY? Do we *feed on Him* in our hearts, *finding* Him in His Word?

V. THE HIDDEN MANNA.

EXOD. XVI. 32.

THE MANNA was the bread from heaven, which THE FATHER gave as food for His people, Exod. xvi. 15 ; Christ *fed on* in our hearts. It was *at first* perishable, ver. 21, but it became afterwards imperishable, incorruptible, eternal, verses 24, 33. So Christ, Heb. v. 7, that He might *be food* for His lost ones, came first "*in the likeness of sinful flesh*," Rom. viii. 3 ; "*a man of sorrows*," Isa. liii. 2, 3 ; subject to temptation, Heb. iv. 15 ; His body *broken*, first by suffering, then by death, 1 Pet. iii. 18. He was indeed like the manna that *melted away*, ver. 21 ; Heb. v. 7.

But the perishable manna became imperishable, verses 32, 33. The tabernacle, easily taken down, gave place to the glorious temple, 1 Kings vi. 7-36 ; John ii. 21 ; and though the "Man of Sorrows" passed away in death, 2 Cor. xiii. 4, yet He *liveth*, Heb.

vii. 25; no longer "*in the days of His flesh*," 2 Cor. v. 16, but henceforth *in glory, in beauty, in power*, Rev. i. 13, 17; xix. 11, 16. The manna of weakness has become the manna of glory.

How deep is OUR *interest in this!* The promise is given, Rev. ii. 17, *we shall eat* of the *hidden* manna; compare Exod. xvi. 32. If we feed on Him now, *as the suffering Saviour*, Cant. v. 2; John vi. 33, and beholding the beauty of the Lord, are changed morally into the same image, shall we not be changed *physically* also, 1 Cor. xv. 42-55; 2 Tim. ii. 12, when we shall feed on Him as *our food for eternity*, John vi. 57, our *hidden imperishable* manna? Shall not "*our vile bodies*" be fashioned "*like unto His glorious body?*" Phil. iii. 4, 21; John iii. 2, 3; these for the future, as 2 Cor. iii. 18, for the present.

Do we NOW FEED *on the manna?* John vi. 33. Then shall we eat soon of the *hidden manna*, Luke xxii. 30.

VI. THE SMITTEN ROCK.

EXOD. XVII. 1-7.

What an emphatic statement is here made, "*no water for the people to drink*," and yet how true! man can find *no water* in the wilderness, Psa. cvii. 4, 5. His immortal nature can be satisfied with nothing *less than divine*, Isa. lv. 1, 2; John iv. 13, 14.

What a blessed provision is here made!

THE ROCK. What was that rock? Many voices reply, "*That rock was Christ*," 1 Cor. x. 4; Psa. xl. 1, 2: Deut. xxxii. 31; Isa. xxvi. 4; 1 Cor. iii. 11.

"*I will stand upon the* ROCK." It could yield no waters unless God were in it, and on it, Matt. i. 21; John xiv. 9; 2 Cor. v. 19; Rev. i. 8, 17, 18. God was indeed in it, for Jesus our rock is God, 1 Tim. iii. 16; Isa. ix. 6; Jer. xxiii. 6.

"THOU *shalt smite the* ROCK." MOSES must smite; because the *law* is man's adversary, Matt. v. 25, 26; John vii. 51. The law measures man's sin, Rom. iii. 20; v. 20; vii. 9. It worketh wrath against sin, Rom. iv. 15, pressing like a curse on man, Gal. iii. 10, 13, but He bare the curse: *the law smote Him in our place,* Psa. lxxxviii. 7, and blessings fall on us, 1 Pet. ii. 24; Rom. viii. 1.

"*Shalt* SMITE *the* ROCK," for only from the *smitten* rock, only from the *crucified* Saviour, Cant. v. 2; Gal. vi. 14, do the waters come, John vii. 39; xvi. 7. It is a *crucified* Saviour who sends the *Holy Spirit.* Some look on Jesus as a Leader, Isa. lv. 4, and Guide alone; but they must also look on Him as their Sacrifice, 1 Cor. v. 7, their Sin-bearer, Lev. xvi. 20, 21, suffering not only *on account* of them, but for them, *in their stead,* Isa. liii. 5, 6; Matt. xx. 28; not at the hand of man alone, but also at the hand of GOD, Psa. lxxxviii. 7; xxii. 1; Matt. xxvii. 46. He was indeed the SMITTEN *Rock.*

"*And there shall come* WATER *out of it.*" Water is the symbol of the HOLY SPIRIT'S influence, Ezek. xxxvi. 25, 27; John iv. 14; iii. 3, 5; 1 John v. 6; 1 Cor. xii. 7; Eph. i. 12, 13.

"*That the people may drink.*" How important, then, is this closing thought! The Spirit *in the Church* is not enough; He must be *in us,* Rom. viii. 9.

We must *drink* or we cannot be refreshed, John iv. 14; Gal. v. 16, 18, 22, 25.

How solemn, yet how blessed, are His words, John vi. 53, 54.

VII. ISRAEL AND AMALEK.

EXOD. XVII. 8-16.

In the former part of this chapter, we had the *spiritual life* of Israel, fainting through weakness, but refreshed by *God;* so here we have the *spiritual warfare.* Israel wars against Amalek, and Joshua leads them on to victory.

Let us observe its features:

There are two hosts, Israel's and Amalek's. The Lord's and the enemy's, Gen. iii. 15; Eph. vi. 12; Isa. liii. 11; but *only two,* Col. i. 13; 2 Tim. iii. 4; Rev. iii. 16.

Israel is not only distinct from, but wars against Amalek, 2 Cor. vi. 17; Rom. vii. 24, 25; 1 Tim. i. 18; 2 Tim. iv. 8; Rev. ii. 7, 11.

Moses intercedes for Israel AGAINST *Amalek.* Moses represents *the law,* John i. 17; Exod. xvii. 6. The law is satisfied for His people, Isa. xlii. 21; Rom. vii. 4; Gal. ii. 19, but pleads for *vengeance on the ungodly,* Rom. v. 20; iv. 15; John vii. 51.

Joshua leads Israel to victory. Joshua is JESUS, Acts vii. 45; Heb. iv. 8. Moses may *convict* of sin, Rom. iii. 20, but Jesus alone can give the victory over it, 1 Cor. xv. 57. The law leads us to Jesus, that He may lead us to Canaan, Gal. iii. 19, 24; but here it is *Joshua* who triumphs, ver. 13: so, though we fight

under Him, *He alone* can overthrow our adversary, Isa. liii. 11; Luke xi. 22. Under Him, in Him, and through Him alone can we ever triumph.

Now let us consider:

In which of these hosts are WE *fighting?* Under Joshua, or against Him? How awful to be warring against Jesus! Luke xi. 23.

Are we STRIVING *against Amalek, warring against* SIN? 1 Cor. ix. 24-27. The enemy is powerful, 1 Pet. v. 8, 9; if we do not *conquer* we must be conquered, Rom. vi. 16.

Are we dead to the law by the body of Jesus, Rom. vii. 4, and *married* to Him who was raised out of death? John viii. 12; xvi. 33. How blessed for us! How close this union! how real *this love!*

Is Jesus OUR LEADER? then in life, and in sorrow, are these words true, in Him more than conquerors, "*I have overcome,*" 2 Cor. ii. 14; 1 Cor. xv. 58.

VIII. THE ARK IN THE TABERNACLE.

EXOD. XXV.

The importance of the Ark appears from ver. 22: it was the place where God promised to meet His people; the place of *mercy.* In this sense it is referred to, Isa. xxvi. 20, 21. Jehovah's place is the *mercy-seat;* judgment is His "*strange work,*" Isa. xxviii. 21. But He *does leave* His place, Gen. xix. 24; Num. xvi. 35; Heb. xii. 19, 29. Let us therefore *be sure* that He meets us on the *mercy-seat,* Heb. vi. 14-16; Isa. lv.

But what are its lessons? its beautiful shadows of real blessings? Let us examine it, vers. 10-22.

THE MERCY-SEAT *of pure gold*, ver. 17. *On it* there are the CHERUBIM, *symbols of the redeemed*, ver. 18; Rev. v. 9. UNDER it is the testimony, or *the tables of* THE LAW, vers. 16, 21. These are its principal parts; how blessed, how real is the peace which they impart in their teaching!

The mercy-seat was JESUS. The same Hebrew word was applied to it and to the *victim*, Rom. iii. 25, IT was the *propitiatory* (covering): THE LAMB was the *propitiatory* (victim); each pointed to Jesus, the Lamb, as the *atoning Saviour*, John i. 29; 1 Pet. i. 18, 19; the mercy-seat, as the *mediating God-man*, Rom. v. 10; Heb. vii. 25; 1 John ii. 1.

The mercy-seat covered the law, interposing between the redeemed and *its* tables, which were *hidden beneath*. Now sin is the transgression of the law, Rom. iv. 15; v. 13; the interposing mercy-seat therefore covered *all* the *transgressions of the law*, Psa. xxxii. 1, 2; Rom. vii. 4.

The mercy-seat sustained on it the Cherubim. Thus Jesus, covering our sins, bears the weight of all His people *on His shoulders*, Exod. xxviii. 12; Isa. ix. 6, and *on His heart*, Exod. xxviii. 29, 30. He interposes between us and the law, Rom. vii. 4; Gal. ii. 19; iii. 13; 1 Pet. ii. 14, and shielding us from wrath, Rom. iv. 15, *bears us up for coming glory*, Rev. i. 5; xiv. 1-4.

May He teach us and sanctify *us all* through His truth.

PRACTICAL LESSONS FROM THE MERCY-SEAT.

EXOD. XXV. 10-22.

"*Sin* MUST *be covered.*" Wrath *does* come forth against sin, Rom. i. 18; Lev. ix. 24. Wrath *shall* come forth and consume *all uncovered sin*, Heb. x. 26, 27; therefore *sins must be covered*, Psa. xxxii. 1, 2. Are ours all covered? Psa. cxxxix. 23, 24.

How may it be covered? The MERCY-SEAT (Jesus) must interpose between the law and us. The redeemed must *stand on the mercy-seat*, Exod. xxv. 19. They have *no other* ground, 1 Cor. iii. 11; x. 4; Psa. xl. 2; Acts iv. 12. Has Christ redeemed *us* from the curse of the law? Gal. iii. 13. Are *we* dead to the law by His body? Rom. vii. 4. Are *we* standing *on the mercy-seat*, on Jesus Himself? Psa. xl. 1, 2; Rom. viii. 1. Hidden from wrath in Him, Cant. ii. 14; 1 John v. 20; John xv. 4.

He is our propitiation: because He *fulfils the law* for us, Isa. xlii. 21. (The mercy-seat *covered* the testimony, Exod. xxv. 21, that is, the ten commandments—the law, Rom. v. 19). Because He *atoned for our transgressions*, Isa. liii. 10 11. Because He *averts the Father's wrath*, by bearing in His own body our sins, Isa. liii. 4, 5; 2 Cor. v. 17-21; 1 John ii. 1, 2. Is He *our* propitiation? Can we truly say, "Himself bare" *my* "sins"? 1 Pet. ii. 24. Have we peace toward God because of His blood? Rom. v. 1. How clear is the doctrine of the atonement! *He bare our sins*, Isa. liii. 4-6; therefore they *cannot be on us*, Lev. xvi. 21; Rom. viii. 1. God laid on Him our

iniquities, Isa. liii. 6 ; therefore now He is *just to forgive* the sinner, 1 John i. 9 ; not *just to punish*, as else He should be, but JUST TO FORGIVE. Why is this? Because He has *accepted Jesus instead of* the sinner, Isa. liii. 10. HIMSELF in the person of Jesus bears the penalty of His broken law, 1 John iii. 16; 1 Tim. iii. 16 ; 2 Cor. v. 19, and the law being satisfied, He is now just to forgive, Rom. vii. 4 ; Gal. ii. 19. On His head rested *wrath*, Psa. lxxxviii. 7 ; Matt. xxvii. 46. In His person justice is *satisfied*, faith leads us to Him, Cant. i. 7 ; John i. 38, 39. We rest *in Him*, and therefore are safe.

IX. THE HOLY PLACE.

EXOD. XXV. 23.

The HOLY *of Holies was a shadow of heaven itself*, Heb. ix. 24, containing the golden mercy-seat and the Cherubim of glory, Heb. ix. 5—the Saviour and His redeemed in glorified humanity. The HOLY-PLACE lay between it and the altar of sacrifice, see Lev. i. 3, 5, giving in the following order, first, *The sprinkling of blood* at the altar of sacrifice, Rom. v. 1 ; 1 John i. 9; then *entrance by the door* into the *holy place*, John x. 9 ; and finally, *glory with Christ* in His kingdom, in the Holy of holies, Rom. viii. 18. The *holy-place* then would seem to have been a shadow of His *spiritual kingdom*, into which none can enter but by His sprinkled blood, John iii. 5 ; Eph. ii. 19, into which only *Priests can enter*, Rev. v. 8-10; 1 Pet. ii. 4, 5, 9, only His family, Isa. xxxv. 10.

What then do we find in this Holy place? The *shew-bread*, ver. 23; *the candlestick*, ver. 31; *the altar of incense*, ch. xxx. 1-7. What precious truths are here! what blessed realities in the true Church! Col. ii. 19; Eph. v. 25; for *all the children* there is *food, light,* and *intercession.* They have passed through the door, John x. 9; Lev. i. 3, 5; they have passed by the altar, they are *sprinkled with His blood*, 1 John i. 7, and now they enjoy their privileges in His family, Rev. vii. 9, 14-17.

They have CHRIST THEIR BREAD, ver. 23; 1 Cor. x. 17; the "*bread of life,*" John vi. 35, 51. *They feed on Him in their hearts.* How abundant is His supply! Provision made *for each tribe*, Lev. xxiv. 5. He bears each separately *on His heart*, Exod. xxviii. 28, 29; John x. 3, 14. He feeds each abundantly *with Himself*, John vi. 51-57; Cant. i. 7.

They have CHRIST THEIR INTERCESSOR, ch. xxx. 1. The *incense offering* was but a shadow of *His intercession*, Heb. vii. 25; 1 John ii. 1; Rom. v. 10; pleading for them, sympathizing with them, Heb. ii. 17; iv. 14-16. How very blessed the words of Exod. xxx. 36, our cares, our trials, all of them, *put before* Him! Heb. iv. 14-16.

They have CHRIST THEIR LIGHT, ver. 31. John xii. 46; John i. 9, or perhaps we may have here the Holy Spirit, as in Rev. i. 4; Exod. xxv. 37, in His operations; in either case, how blessed the provision for the guidance and support of His people! FOOD for their souls in the *person of Jesus,* Col. i. 27; 1 John v. 12; *light on their path*, Prov. iv. 18, from the presence of Jesus, from the Holy Spirit's influence, 1 Pet. i.

22 ; 1 Thess. ii. 13 ; John xiv. 17, and *an Advocate*, ever ready to plead for them and to sustain by His *prevailing intercession*, John xvii. 9, 15, 17, 20, 24.

May we enjoy and use the blessings of OUR HOLY-PLACE.

X. THE TABERNACLE.

EXOD. XXVI.

Before considering *the curtains*, the proper subject of this chapter, we must first know what the *tabernacle* means, for they derive their value from it.

THE TABERNACLE *was a frail structure containing the Shechinah, the* GLORY OF JEHOVAH, ch. xxv. 8, 22; xl. 34, 38. The *body of man* is indeed a frail structure, his "*earthly house of this tabernacle*," 2 Cor. v. 1, 2 ; iv. 7. In such a body did JESUS dwell, John i. 1, 14; 1 Tim. iii. 16. The TABERNACLE then was a type of His body "*in the days of His flesh*," Heb. v. 7 ; as the TEMPLE was of His *glorified humanity :* the weak structure having given place to the glory of resurrection life, Luke ix. 29 ; 1 Cor. xv. 20. This seems to be its first meaning. The Tabernacle was also a type of *His mystical body*, THE CHURCH, 1 Cor. x. 17 ; xii. 27 ; Eph. iv. 16 ; v. 30 ; Col. ii. 19, embracing, in its fulness, the Church of grace, *the holy place*, and the Church of glory ; the *holiest of all*. How clear is the teaching, how blessed are the truths grouped here ! They enter the Church by the *door*, Lev. i. 3 ; John x. 9, and therefore by the *blood of sprinkling*, Lev. i. 5 ; 1 John i. 7. Within the Church, true members of His body, Eph. ii. 19, they

find "*light*," xxv. 31, *food*, xxv. 30, and *intercession*, xxx. 6 (see the last subject). From the Holy place they enter the HOLY OF HOLIES, the place of the *glorious Cherubim*. From the spiritual life of faith, of grace, they shall enter soon on the life of *resurrection glory*, Ezek. i. 10; Rev. iv. 10; v. 8-10; Phil. iii. 21; 1 John iii. 2, 3; 1 Cor. xv. 42-44. The Tabernacle therefore, as a whole, is a faint *shadow*, Exod. xxv. 40; Heb. ix. 23, 24, of the Church of Christ in the three successive phases of her life: conversion, sanctification, and glory, Rom. viii. 28-32.

Of the first, Jesus says, 'If I wash thee not, thou hast no part with me," John xiii. 10; and therefore the *blood* sprinkled on the heart, Heb. x. 22, secures His family for ever, Lev. xvi. 18, 19; Rev. vii. 14-17. Of the second, He says, "He that eateth of me, even he shall live by me," John vi. 53, 54; xii. 46; xiv. 16, 19, 26. Of the third, "With me," "that they may behold my glory," John xvii. 24. These are the *privileges* of His people, *pardon and peace*, Psa. xxxii. 1, 2; ciii. 13, 14; Rom. v. 1; *light and food*, Exod. xvi. 15; and *terminating glory*, glory *at home*, when all troubles shall have ceased, John xiv. 1, 2; 1 Pet. i. 5, 6. Then come THE CURTAINS, for "*upon all the glory shall be a covering*," Isa. iv. 5, 6.

XI. THE CURTAIN OF THE TABERNACLE.

EXOD. XXVI.

THE TABERNACLE was then a shadow *of the body of Jesus*, John i. 14; of the Church, His mystical body, Rev. xxi. 2, 3; and of the bodies of His people,

2 Cor. v. 1, 2; iv. 7; but of all, in the days of their weakness, Heb. v. 7; as the temple was a shadow of the same, in the days of *His* strength and glory, 2 Cor. vi. 16 (for David could not build the temple, 1 Chron. xxii. 8, 9; it must be dedicated by SOLOMON, the king of peace, alone, Eph. ii. 14; Psa. lxxii. 7; 1 Pet. ii. 4, 5).

There were three sets of curtains. The first covering, ver. 1, *seen from within,* was beautiful and glorious, of fine linen twined into *flesh colour*, with Cherubims, emblems of *the redeemed*, wrought on them, ch. xxxvi. 8; Rev. v. 9. In these were foreshown, in symbol, the *Divine glory*, and *human beauty*, of Him who *dwelt among us, full of grace and truth*, even while in His days of weakness, Heb. v. 7. In these were portrayed the *abiding love* of His *human* heart, John xiii. 1; xi. 5, the *sympathy* ever ready to flow out for the sorrow of His redeemed, Luke vii. 13; Isa. liv. 11; lxiii. 9, the beautiful features of His character, who stood before the world *a man*, Rom. viii. 3, that He might win for us the glory of His own home, 2 Pet. i. 4.

But here was also seen the *glory of His Church*, outwardly mean, Exod. xxxii. 19; John xv. 18, "all *glorious within*," Psa. xlv. 13. Such is her own language, Cant. i. 5; "*comely as the curtains of* SOLOMON," for all her beauty is His; she shines by His light, Eph. ii. 6, 10; see also 1 Cor. i. 30; 2 Cor. v. 21; Rom. xiii. 14; beautiful in the sight of God, because *in Him*, Eph. i. 6. Should not the *members* of the Church, His body, be beautiful also in the sight of all? Matt. v. 16; Phil. ii. 15, 16. These

first curtains were symbolic of beauty, the *internal beauty* of JESUS and HIS PEOPLE, Num. xxiii. 21. *The second* were for *protection*, ver. 7, for there can be no beauty without the protection which His power affords, Isa. iv. 5, 6; 1 Pet. i. 5; John x. 30; Phil. i. 6.

How beautiful is the *theory of religion!* HE holds the shield of His protecting power and love, Jer. xxxi. 3, over His family, Col. ii. 9, 10, 19; and thus guarding them, imparts to them of His own fulness, John i. 16, and prepares the plants in His Father's garden on earth, Cant. iv. 12-16; v. 1, 2; Psa. xcii. 13-15; for their higher, fuller development in the garden of glory, Rev. xxii. 1-4; ii. 7.

What was seen from without? ver. 14. Nothing very attractive, Isa. liii. 2, 3; 1 Cor. i. 21, 23, only the "*ram skins dyed red*," but that red dye, how precious! There is the true protection, the *blood* upon *the dark stains of sin*, Heb. x. 20, 23; Isa. i. 18.

Are we covered, shielded by Him? Eph. vi. 16, 17. Are we changed, 2 Cor. iii. 18; under the covering? Psa. lxviii. 13; Rom. xiii. 14.

XII. THE VOLUNTARY SERVANT.

EXOD. XXI. 5, 6.

He might go out FREE, ver. 5; yet He would not. And why? LOVE prevented Him, LOVE for those whom He should thus have left. He therefore gave up His right that He might *serve them*, ver. 6. His ear was opened, Psa. xl. 6.

How blessedly true is all this of Him! He left

the glory that He had "*with the Father*" before the world was, John xvii. 5. He "*made Himself of no reputation*," but "*took upon Him the form of a servant*," Phil. ii. 6-8; not by constraint, John x. 17, 18; but *willingly*, that He might save the lost, Ezek. xxxiv. 16; and bind up that which was *broken*. JESUS was a willing servant, a willing substitute for the sinner, Psa. xl. 7, 8; Heb. x. 7, 8; 1 Sam. xvii. 32; Gen. xxxvii. 13. He gave His life a ransom for many, Mark. x. 45; Isa. liii. 11.

But why? Were His lost creatures looking to Him, crying to Him to save them? Alas no! when He did come even "*His own received Him not*," John i. 11. Lost themselves, they had also lost the very least wish for life, happiness, and glory, Rom. iii. 10, 11. It was *His own love alone*, His deep, everlasting, *because Divine*, love, Jer. xxxi. 3; Deut. xxxiii. 3; that led the ETERNAL SON, Heb. i. 3, to leave the home of His glory and seek for the fallen and degraded creatures whom His hand had made so beautiful, Col. i. 16, 17; John i. 2, 3; Heb. i. 2; Gen. i. 26, 31. It was *love for the Father*, that *His* work and glory should not be stained by sin, ver. 4; John xv. 8, 10; Matt. v. 16; 2 Thess. i. 10. It was *love for that Church* which He purposed to win from corruption and sin, to glory and beauty as *His own bride*, Eph. v. 25; Psa. xlv. 13, 14; Ezek. xvi. 5-7. It was love for the individual believers, whom *as children* he was to gather together in the "*many mansions*" of the Father's home, Isa. viii. 18, 19; John xi. 52; Gal. iv. 5, 6; Heb. ii. 11-14. It was love, and *love only*, Deut. vii. 7, 8; 1 John iv. 10, 19, that led Him to *enter the*

prison of the grave, Psa. cxlii. 7; xvi. 10; Acts iii. 15; ii. 24-28; Matt. xxvii. 59, 60; Heb. xii. 2-4.

But what was the token of His servitude? ver. 4. An ear *bored, open;* so *He* tells us in Psa. xl. 6, mine ears hast thou *digged* (*margin*). But because His servitude consisted in taking our nature, and being "*made in the likeness of man,*" this expression is varied by the Apostle when quoting the passage, Heb. x. 5, 8, and the *equivalent* is given instead, "*a body hast thou prepared me.*" He therefore who was "*over all, God blessed for ever,*" Rom. ix. 5, dwelt *as a servant,* a *willing servant,* in an earthly house of this tabernacle, that living, obeying, and dying as a servant, a substitute for us, He might "*destroy him that had the power of death,*" and "deliver them" whom God had given Him, Heb. ii. 13, 14.

How blessed for us His willing service, John xiii. 6-13.

Blessed indeed His substituted life, obedience, Rom. v. 19, and death, Isa. liii. 11, 12; and blessed now the *risen life,* Heb. vii. 16, 25, of Him who was dead, Rev. i. 8; Rom. v. 10.

XIII. THE GREAT FEASTS.

Exod. xxiii.

Few of the shadows of coming glory enter more fully into the future than those cast by the festivals of the Jewish year, especially as they gather copiously *of the present,* while they lead us forward.

The Sabbath: itself richly partaking of that beauty to which, as a festival, it points, Heb. iv. 9,

seems to overleap all time, and at once to usher us into the very presence chamber of Deity, Isa. lviii. 13, 14; Exod. xxv. 22; Heb. iv. 16; x. 25; Rev. i. 10, the *house of God* on earth in its day of *passing* glory, Matt. xviii. 17, 20, pointing to the *house of God* above in the day of its *abiding* glory, Heb. iii. 6; Psa. cxviii. 24, 19, 20; Luke xxiv. 1; 1 Pet. ii. 4, 5, 9.

The Feast of UNLEAVENED BREAD brings us back to *time*, and points to the necessity of *preparedness* in tastes and character for the glory of our Sabbatical rest with Him, Ex. xxiii. 15; 1 Cor. v. 7, 8; it insists not on *perfection*, but on "*sincerity and truth*," on *transparent* beauty of character, 2 Cor. v. 11; Psa. xcvi. 9; xc. 17; Eph. iv. 15; but it follows *immediately* after the *Passover*, Exod. xii. 8, 9, 6, 15, 18; for there is no holiness but that which springs from a heart sprinkled with His blood, Heb. x. 22; Exod. xii. 7, 8; xxix. 33; John vi. 53, 54.

The Feast of HARVEST: "*the first-fruits of thy labours*." Does not our Lord Himself point to the meaning of this? John iv. 35-38. That glorious *sheaf gathering*, Psa. cxxvi. 6, that now by its opening prospect stimulates each child of God to *labour*, and *earnestness*, and *love*, 2 Cor. v. 14, 15; that He may have some *sheaves* to *bring with Him*, Isa. xxxii. 20; Dan. xii. 3; Jas. v. 19, 20; 1 Thess. iv. 13-18; v. 10; ii. 19, 20.

The FEAST OF INGATHERING. Now the *sowing;* soon also the "*gathering in*" our "*labours*," ver. 16. What a precious word for the praying parent, "*gather in their labours out of the fields*," Matt. xiii. 38, 43; xv. 22, 28. What real glory! What felt joy, to enter

on endless life and love with Jesus, John xiv. 19, and to see around us those for whom we prayed so long and wearily now *eternally* safe, gathered in "*out of the fields*," Luke xviii. 1-7; 1 John v. 14.

For the lengthening of these shadows we wait, Lev. xxiii.

XIV. THE GOD OF ISRAEL.

EXOD. XXIV.

"*Also they saw God, and did eat and drink*," ver. 11.

The end of religion is here briefly set before us: that *man* once fallen and degraded, Rom. iii. 10-18; Psa. xiv. 2, 3, washed in the blood of the eternal Son, John xiii. 8; 1 John i. 7; 1 Cor. vi. 11, purified through the Spirit, 1 Pet. i. 22; John xvii. 17, and drawn by the everlasting love of the Father, Jer. xxxi. 3; Deut. xxxiii. 3, might at last SEE GOD, Isa. xxxiii. 17, and EAT and DRINK with Him in glory, Luke xxii. 29, 30.

These things also are "*our ensamples*," *our types*, 1 Cor. x. 11. But how must this glory be won? How eternal companionship with Jesus and His saints be secured? ver. 2.

We must be in *covenant* relation to God, ver. 3, 4; Deut. vi. 24, 25; Luke x. 25-28; Micah vi. 6-8; Ezek. xviii. 24; Rom. ii. 6-9. But Jesus is *in the covenant*. He made it for us, and keeps it for us, Gal. iii. 10, 13, 16, 29; Matt. xvii. 5; Isa. xlii. 21. We are in Him, 1 John v. 20; Col. iii. 1-4; John xv. 4, 5, 7; Eph. v. 30, and therefore in the covenant.

We must be sealed by the sanctifying "*blood of the covenant*." Who are in covenant relation with God? Who are those who abide in Him? This is the ques-

tion here answered, and fully answered, by the blood on the altar, ver. 6, the blood on the book, Heb. ix. 19, the blood on the people, ver. 8; ch. xiii. 12. They whose sins are *covered* by the blood, Psa. xxxii. 1, 2; ciii. 12; Isa. xliv. 22; xliii. 25. They who in the covenant groan under the burden of sin, Matt. xi. 28. They come to Him, and having washed their robes and made them white in His blood, Rev. vii. 14-17; 1 Cor. vi. 11; Isa. i. 18, when they lift up their eyes in prayer at the altar they see *sin* covered by the blood, ver. 6; Psa. xxxii. 5-8, and plead boldly, Heb. iv. 16. When they study His blessed word, Heb. x. 19, they see sin covered by the blood, Rom. iv. 5-7; John xiii. 8, 10; Luke xxii. 20. When alone in sickness or in death, when privileges are gone by and life itself is fading, they may see sin *on themselves*, ver. 8, but though they *may not* have then the privileges of His house, yet even then they see the blood, for it is sprinkled also "*on the people*," and look where they may, sin covered by blood meets the eye of the dying saints, Rev. v. 6. Oh, what a blessed truth is this! Safe in death because *His blood* covers *all our sins*, 1 Pet. ii. 24; 1 John i. 7; Rom. viii. 1; v. 1, 10, 19.

Shall *we* then enjoy His presence, and seeing God, eat and drink with Him in glory? verses 10, 16-18; Psa. xv. 1. Yes: all who are IN JESUS, who abide in Him, who are sprinkled with His precious blood, Heb. x. 22, 23, who have *no plea* before His altar *but the blood*, Exod. xii. 13. All thus sealed, Lev. xiv. 14, 17, shall eat and drink with Him in His eternal kingdom and glory.

XV. THE VAIL.

EXOD. XXVI. 31-37.

How precious is the teaching of this beautiful emblem, the type of HIS *body*, Heb. x. 10, 20. Excepting only *the ark*, ch. xxv.; Heb. iv. 16, there is nothing that gathers so *many* blessed truths as *the vail*.

What it was meant to signify we need not even conjecture. A voice from heaven, 2 Pet. i. 21 ; Heb. x. 20, pronounces it to have been *the body of Jesus*, "*His flesh*." Its *place* was *before the mercy-seat*, ch. xxx. 6, separating between the "*holy place and the most holy*," xxvi. 33.

Its place, before the mercy-seat, ch. xxx. The leading truth here is "THROUGH HIM *we both have an access to the Father*," Eph. ii. 18 ; through Him "*we all*," 2 Cor. iii. 18, shall reach His glory at last, John xvii. 20, 24. None can enter into the holiest but through the vail, Lev. xvi. 12, 15, and none can enter into the *many mansions* of the Father's house but by Jesus, John xiv. 6 ; Acts iv. 12 ; Heb. viii. 1 ; ix. 8, 24. So perfect is this truth, that in order to *enter*, the believer must be IN JESUS, Rom. viii. 1 ; 1 John v. 20. Again, while the High Priest once every year entered within the vail, the priests every day prayed before the mercy-seat, but *without the vail*, Heb. ix. 6. Their incense, then, must have passed through the vail to have reached the mercy-seat, ch. xxx. 6.

Under two aspects one truth is here presented.

PRAYER can reach the throne of grace *only through the vail*, John xvi. 23; xiv. 13, 14. *All prayer*, every whispered word of prayer *through Him, reaches the Father*, for "*we* HAVE *access*," Eph. ii. 18.

Its nature. The flesh of Jesus, Heb. x. 20, but not simply this, it was made "*with cherubim*," ver. 31. Thus the vail was the *flesh of Jesus*, the body of Jesus, *including all His members*, Eph. v. 30, for the cherubim *on* the vail are the redeemed, Rev. v. 8, 9, *in Jesus, in Him* and *of Him*, John xv. 4. Hence again we see the truth of the words, *access* "*through Him*," for the vail was before the *mercy-seat*, ch. xxx. 6, and being *on it* and *of it* the *cherubim* also were perpetually before the throne of grace, Eph. i. 16; iii. 14-17. How very precious are these two truths already brought before us!—

We are IN THE VAIL *and* OF THE VAIL, rent with Him, Matt. xxvii. 51; Rom. vii. 4; Gal. ii. 19, 20, dead with Him, Rom. vi. 8; buried with Him, Col. ii. 12; risen with Him, Col. iii. 1; even ascended with Him, Eph. ii. 6; because *of Him*, Eph. v. 30, we are *before the mercy-seat*, Exod. xxx. 6, *inseparable from Jesus;* looked at only in Him, because *borne on His heart*, Exod. xxviii. 29, 30, *wrought* into Himself, xxvi. 31; xxxvi. 35.

For what purpose was the vail suspended? To divide "*between the holy place and the most holy*," ver. 33. These are but few words, but much is contained under them. There is *no access* to the mercy-seat but "*through the vail*," Heb. x. 20; Eph. ii. 18. When on the great day of atonement the high priest's duty was to sprinkle the blood on the mercy-seat, it

must be brought "*within the vail*," Lev. xvi. 12, 14, 18; Heb. xiii. 10, 11. When the priest in his daily ministrations brought the incense into the holy place, Exod. xxx. 8; 6, 7, it was laid "*before the Lord*," the incense cloud passing as it were through the vail to the mercy-seat. No access but *through the vail* was the language, clear and distinct, of this figure, Heb. iv. 14-16; equally clear is the *ground* on which the right to approach rests.

The body of Jesus, Heb. x. 10, 20, the life of Jesus *substituted for ours*, Matt. xx. 28; Num. xvi. 48; Exod. xxvi. 33; for He who was the brightness of the Father's glory, Heb. i. 3, vailed Himself in our nature, Heb. ii. 14; He who could not be looked upon without death, Exod. xxxiii. 20; Num. iv. 5, 6 (the ark without the vail was death, 2 Sam. vi. 6, 7, 12, but with the *covering* vail, life), clothed Himself with the vail of our human nature, that bringing us *thus* into fellowship with the Father, 1 John i. 3, He might make us at last "*partakers of His Divine nature*," 2 Pet. i. 4.

The body of Jesus given for us: the *rent vail*, Matt. xxvii. 51, conveying in this one truth the *transfer* of the darkest sins to Him, the spotless sufferer, Isa. liii. 5, 6; 1 Pet. ii. 24; the wrath of God fallen on Him *for us*, Psa. lxxxviii. 7; Matt. xxvii. 46; the perfect pardon, therefore, of all who *trust in Him*, Rom. viii. 1; v. 1; iv. 25; Isa. i. 18; xliii. 25.

The vail with in-wrought cherubim, Exod. xxvi. 31; xxxvi. 35; for they who are really partakers of His death are also partakers of His life, Gal. ii. 19, 20; Rom. vii. 4; vi. 4, 5, and members of His body, Eph.

v. 30; Col. ii. 19; they are *in Him*, 1 John, v. 20, as well as "*of Him*," dead with Him, buried with Him, Col. ii. 19, risen with Him, Col. iii. 1-4, ascended with Him, Eph. ii. 6, and now because *wrought on Him*, and therefore *inseparable* from Him, dwelling with Him, Phil. iii. 20, *living* in Him, John xiv. 19. *This is our ground of access.* For this was the vail interposed and rent.

XVI. THE ALTAR OF BURNT OFFERING.

Exod. xxvii. 1-11, xxxviii.

THIS ALTAR was placed in the "*court of the tabernacle*," ver. 9, *outside* the door. The *altar of incense*, ch. xxxvii. 25-28; xxx. 1-10, was *within the tabernacle.* The holy place, symbolized the *invisible church*, the church of the faithful, *the blessed company of all true believers* in union with Jesus, Col. ii. 19, and enjoying in this *light*, ch. xxv. 31, *intercession*, ch. xxx. 1-10, and *food*, ch. xxv. 23-30; John vi. 53; while the court evidently was a shadow of the *visible church*, Rev. xi. 2. This altar, then, not in the holy place, but in the court, visible to all, very forcibly pointed to the *ground of access* into the holiest, Lev. i. 3; xvi. 3, 12, 13. The ATONEMENT made by Him who "*His own self bare our sins*," 1. Pet. ii. 24. The *brazen* altar, representing Christ as the PROPITIATION for our sins, 1 John ii. 1, *covered with our sins*, Num. xvi. 39, just as the *golden* altar of incense, ch. xxx. 1-10, represented Christ in *ascended life*, in *glorified human nature*, pleading for His people, Heb. vii. 16, 25; Acts vii. 55.

It points then to Jesus as *our ground of access* to the Father, Eph. ii. 18; Heb. xiii. 10, 11; x. 10, 20; John xiv. 9; Acts iv. 12. Unless the horns of the golden altar be *touched with blood* from this altar of sacrifice, Lev. xvi. 18; unless the incense itself were kindled by a *coal of fire taken from the altar*, Lev. xvi. 12; Isa. vi. 6, no incense could be offered, no intercession could be made, John xvii. 9, 15, 17, 20, "*but for them also which shall believe on Me;*" for faith applies His atoning work and love, Gal. ii. 19, 20; Psa. cxviii. 27, 29; Rev. i. 5; it is "*by grace,*" Eph. ii. 8; 2 Cor. viii. 9, *through faith*, and faith places them on that *blood-sprinkled ground*, Psa. xl. 1, 2; xxxii. 1, 2; 1 John. i. 7, where intercession is our life, Rom. v. 10.

It points to the absolute *efficacy* of that ground for everyone seeking to make use of it, ver. 2, for *the horns were touched with the victim's blood*, ch. xxix. 12, to show that the *power* of the altar, Psa. cxviii. 27; Luke i. 69, arises *from the blood:* it had the power to save, because blood had been sprinkled on it, Heb. x. 22, 23; xii. 24; Isa. liii. 5, 6, 10-12, but no power without *blood* sprinkled and applied, 1 Kings ii. 28-30; Lev. x. 1, 2. Power for all, especially the sick and needy, Matt. ix. 12, 13.

Oh how blessed to know that the sacrifice was indeed *bound to the altar*, Psa. cxviii. 27, bound by His everlasting love, John. iii. 16, bound by the victim's willing obedience, Psa. xl. 7, 8; John. x. 17, 18, but so firmly bound that *its power to save* because of His atonement is *limitless*, Rom. viii. 38, 39; 2 Cor. v. 21, 17-19.

Let us sum up the points for instruction found in connection with the altar of burnt-offering, the great brazen altar.

It was covered with the censers of the rebels under Korah, Num. xvi. 39, 40, teaching the double truth, *first*, that sin *must* meet with its penalty, John viii. 24; Heb. xiii. 10; second, that the penalty *is paid on that altar*, Heb. ix. 14, 27.

On those plates of brass thus formed was laid the blood-steeped flesh of the victim, teaching that the penalty of sin is *death*, Rom. vi. 23, for the blood is the life, Lev. xvii. 11; John iii. 36, and through that "*network of brass*" the blood, dropping heavily beneath the altar, faintly shadowed forth the soul of Jesus "*poured out*" unto death, Isa. liii. 12; Heb. xii. 2, 3, and the vast volume of life flowing into an endless eternity under the weight of sin and wrath, Psa. lxxiii. 19; Rev. vi. 16; Ezek. xviii. 4; John iii. 36.

The blood shed there was not the sinner's, but the *substituted victim's*, Gen. xxii. 13, to teach that salvation is not because of our *merits or deservings*, but only because of the death of *the victim in our stead*, Matt. xx. 28; Heb. ix. 27, 28. "By His *stripes* we *are healed*," Isa. liii. 5, 6; Rom. viii. 1; 1 Pet. ii. 24.

Because His blood was shed, and sin atoned for, there is henceforth *power to save to the uttermost;* the *horns are touched with blood*, xxvii. 2; xxxviii. 2; Lev. xvi. 18; Heb. vii. 25. The lawful captive, Isa. xlix. 24, has been *lawfully* delivered, Psa. cvii. 15, 16; Isa. xlii. 21; liii. 10-12; Matt. xi. 28.

The fire from this altar kindled the incense, Lev. xvi. 12, to show that the atonement of Jesus, the blood

on our souls, gives a right to His all-powerful *intercession,* John xvii. 20. From the *brazen* altar to the *golden* altar, Lev. xvi. 17, 18; from partaking of the altar, 1 Cor. x. 17, 18, to the glory of the *mercy-seat,* Heb. iv. 14, 16; from reconciliation and peace through His death to grace and glory through His life, Rom. v. 10; viii. 1, 10, 11, 17-19, 29, 30, 38, 39. Here is a glorious ascent from the brazen altar in ver. 1, through the incense, ver. 26, to glory in union with Himself, verses 38, 39.

Are we so one with Him in death, that we may be one with Him in life and glory?

XVII. THE HIGH PRIEST.

EXOD. XXVIII.

The PRIESTHOOD *was typical of Jesus, our one and only Priest,* Heb. iv. 14; viii. 1. *Aaron,* when he entered into the Holy of Holies, Lev. xvi. 12, 20, 21, shadowed forth the work of JESUS when He *passed into the heavens* in His glorious Ascension, Psa. lxviii. 18; Eph. iv. 8; Acts i. 9. His sons, the priests, showed the work of Jesus in the *daily, constant, unceasing application* of His blood, Heb. ix. 6; 1 John i. 7, the daily cleansing of individual sinners, Lev. iv. 2; Heb. xii. 24; Exod. xxiv. 8. The whole priesthood was then typical of the *one* "GREAT HIGH PRIEST," in whose *person* was concentrated *every priestly power,* in whose *death,* the *efficacy of* EVERY SACRIFICIAL ACT, Heb. ix. 11, 14, with Lev. i. 4; iii. 1, 2; Eph. ii. 14; Lev. iv. 5; 2 Cor. v. 21.

The High Priest was arrayed in garments "for

glory and for beauty." *A breast-plate and an ephod*, for we learn from verses 22, 25, 26, that they were inseparably connected by *wreathen chains of pure gold*. How precious are the blendings of truth here! The Ephod, 1 Sam. xxiii. 2, 6, the robe of *intercession*, in which the breast-plate was fastened, the breast-plate containing the *names of His people*, verses 29, 30, and both bound together by *wreathen chains of pure gold*. Thus His people are ever bound to Himself as their intercessor, John xvii. 9, 20, 24; *intercession and His Church* are closely interwoven because of those chains of gold, the blessed links of His *Divine love*, of His *boundless sympathy*, of His *fulness*, of which we all partake, John i. 16, and by which we are kept for glory, 1 Pet. i. 4, 5; Heb. vii. 25. Of this breast-plate the prophet speaks, Isa. lix. 16, 17, He wore it for us when He conquered our enemy, Matt. iv. 1-11, He gave it to us to wear as His priests, Rev. v. 8, 9; Eph. vi. 14, that in it we also may conquer, prevailing because of His intercession, Rom. viii. 9-11, 26, 37.

A broidered coat: the skirts of the garment were so adorned, with "*a golden bell and a pomegranate*," to show that where the intercession of Jesus is enjoyed, there must always be the *manifested graces*, "*the ornament of a meek and quiet spirit*," 1 Pet. iii. 4. They who are buried with Him "*walk in newness of life*," Rom. vi. 4, 5; they bring forth *fruit*, John xv. 16; Rom. vi. 22.

Oh to be indeed buried with Him, not in words, but in deed and truth, buried from sin, buried from sorrow! The broidered robes shall soon be seen *on*

all His priests, Rom. viii. 14, 17, 19, 21, "*for glory and for beauty,*" 1 John iii. 2, 3; 1 Pet. ii. 4, 5. 9.

The shoulder pieces of the Ephod.

"*And grave on them the names of the children of Israel,*" ver. 9. Who are the children of Israel? Gal. iii. 29; John i. 47; Phil. iii. 3; *all who are Christ's.* How precious, then, are these words, "*grave on them the names of the children of Israel*"! OUR *names* graven on these precious stones, Isa. xlix. 16, on the palms of His hands, John x. 3; not written, but *graven: deeply* inscribed; ineffaceable, John x. 29, 30; 1 Pet. i. 4, 5.

But WHERE *are those names?* ver. 12. On Aaron's shoulders, Heb. iv. 14-16; OUR HIGH PRIEST, He *bears us up,* sustains our weight, Isa. ix. 6; xxii. 22, for He *alone* bare our sins, Isa. liii. 5; lxiii. 3, 5, 9. How *safe* are they who are *borne on His shoulders!* Isa. lxiii. 9-11. How *well kept* all who are on these "*stones of memorial*"! ver. 12; xxxix. 6, 7; Heb. xiii. 5; 2 Chron. xvi. 9. How precious must they be in His sight who are graven on these stones, and borne on the shoulders of OUR JESUS, Rom. viii. 35-39; Isa. liv. 10-12.

Verses 21, 29, 30. On the breast-plate are twelve stones, on each stone *one name,* ver. 21. Why this difference? see ver. 10. One stone for six names on His *shoulder,* a stone *for each name, on His heart,* ver. 29. "*The shoulder*" indicates power, strength, Matt. xxviii. 18, the heart is the seat of *love.* He bears us up collectively, Eph. v. 25; John x. 11; by the *one act* He redeemed us all from the curse, Gal. iii. 10, 13; Heb. x. 10, 14. He loves us *in-*

dividually, He bears us *separately on his heart*, "*I am with* THEE" are His words. True love *must* individualize, Cant. viii. 7; His love always does so, John xiii. 1; xvii. 24. His people are on His heart, ver. 30, according to their names, Luke x. 20; Rev. ii. 17; xx. 15; xxi. 12. Jesus *still loves*, as He loved the family in Bethany, John xi. 1-3; He calls by name others besides Mary, John xx. 16. His love never changes, Heb. xiii. 8. Many a suffering saint is *on His heart* now, Heb. vii. 25; Exod. iii. 7; Psa. cx. 2, 3. Are not *we* on His heart; why then cast down? There may be a white heat, Mal. iii. 3, but if so there shall be a true purity, the image shall be all the more clearly reflected, 1 Pet. iv. 12, 13; Rev. vii. 14-17; Rom. viii. 29.

How blessed to be borne *on the heart of Jesus*, Isa. xl. 11; lxiii. 9; Heb. ii. 16, 17; to *lead others* to rest there, John i. 41.

The golden bell and the pomegranate. Verses 31-43.

Truly blessed is the joyful sound of that bell, Psa. lxxxix. 15. It assures us that our High Priest *ever liveth*, ver. 35; Heb. vii. 25; that He is *accepted for* us, ver. 35; Heb. ix. 24, and then that in the Holy place He offers the precious "*incense*," His own *intercession* for us, ch. xxx. 7, 8; John xvii. 24. Oh, how sweet these truths to hearts taught by experience to find all their comforts in and from His presence! We suffer because we lose the *joyful sound* of His bell, Isa. xvii. 10, 11. But His comforts are ever fresh, Isa. l. 10, until at last we can say, "*Thou art* MY HIDING-PLACE," Psa. xxxii. 7; lxxxvii. 7, "ALL my fresh springs *are in thee*."

But the pomegranate and the bell must ever be together, ver. 34, for where the *sound* is really heard, there shall *fruit be found*, Cant. ii. 3, protection and *fruit* to be enjoyed under Him, John xv. 4, 16; 1 Cor. xv. 58, union and *fruit* abounding by Him, Rom. vii. 4. We need more grace in order to bear more fruit, Phil. ii. 15, 16. *Do we* ALL *shine as lights? Is any one amongst us casting a dark shadow?* Heb. xii. 13, 15; 1 Cor. viii. 9, 12, 13.

The mitre and its plate of gold, ver. 36-38.

Very blessed is the teaching here! In the case of the leper, Lev. xiii., there are glimpses given of the corruption of our fallen nature, verses 45, 46; but how deep must have been our fall, how defiled our natures when even our HOLY THINGS *need purification*, Isa. i. 15. See traces of this leaven's working, Ezek. xxxiii. 30-33; Rom. vii. 9-24; our prayers, our worship, public and private, our best services for Him, and for our fellows, ALL *sin-stained; self* and *vanity* mar our holy things. Oh, how good the prayer! Psa. cxxxix. 23, 24. How blessed to know that our High Priest wears the mitre *with the golden plate*, ver. 26, for then we are sure He bears the iniquity of *our holy things*, and even our worthless offerings are accepted, Eph. i. 6; ii. 14.

But the light from the golden plate must be reflected on us, John i. 16; 2 Pet. i. 4. There must be greater purity in our offerings, Eccles. v. 1, 2, and therefore in ourselves, 1 John iii. 3.

He now *appears* for us, Heb. ix. 24. Let us all *seek to enjoy more the privileges* that belong to His family, Eph. ii. 19, the sanctifying influence of His

presence, Heb. xii. 1, 2, through His word, John xvii. 17; 1 Pet. i. 22, that we may present to Him incense and a *pure offering*, Psa. cxli. 2; Mal. i. 11.

XVIII. THE CONSECRATED HIGH PRIEST.

EXOD. XXIX.; LEV. VIII.

The subjects contained in these chapters are:

The *garments* of the High Priest, verses 5, 6.

His anointing, verses 7-9.

His sacrifices, verses 10-22.

His offerings, verses 23-27.

Very precious this oneness of subject; all about OUR great High Priest.

THE GARMENTS, Exod. xxviii. 40, *for glory and for beauty*, Psa. xc. 17 (the Beauty of the Lord is on us when we are in Him). The ephod of *intercession*, xxviii. 29, 30; Isa. lix. 17; of *strength*, xxviii. 11, 12; the girdle of *love*, of *righteousness*, Col. iii. 14; Isa. xi. 5. What teaching is here for the people of God! *His intercession*, Eph. ii. 18; John xiv. 14; His *divine power* upholding, Heb. i. 3, bearing us *on His shoulders;* His *human* love sustaining, comforting, ch. xxviii. 29, 30; John xiii. 1; Heb. xiii. 8; Matt. xi. 28.

HIS ANOINTING, ver. 7. *The "oil of gladness"* poured on His head, Luke iii. 22; Acts x. 38; Psa. cxxxiii. 2, 3, "*went down to the skirts of His garments*," and is extended therefore to every member of His body, Eph. v. 30; Acts i. 5; ii. 4, 33; v. 32; 1 John ii. 27. How blessed and yet how solemnizing the truths of religion! *Anointed* by the Holy Ghost,

2 Cor. i. 21, in our *everyday life.* Is it true? Is our unction manifest? 2 Cor. ii. 14, 15.

HIS SACRIFICES, *for personal sins,* verses 11, 12; for *official sins,* verses 19, 26. The first showing the spotless purity of Him who as the *victim* was *without blemish,* Heb. vii. 26-28. Earthly Priests *needed this cleansing,* Heb. v. 1-3; but their cleansed state was a faint shadow of His stainless purity of soul, 1 Pet. ii. 21, 22. How blessed to have a *divine spotless Priest to appear* for us, sinners as we are, Heb. ix. 24; Rom. vii. 24, 25. The *ram of consecration* shows the practical holiness and self-dedication which must belong to all who reflect their High Priest's character and glory, ver. 20; John i. xvi.; 1 Pet. ii. 21; Phil. i. 27. Their *ears* are consecrated by His blood; for the precious blood of Jesus, wherever *truly* sprinkled, *seals* the senses, the understanding, 1 Pet. i. 11; 1 Cor. xiii. 12.

Their HANDS *are consecrated,* ver. 20, for His blood purifies our actions, Rom. xiii. 8, 10. Their *feet* are sealed, for the *walk,* too, is sanctified through His blessed work, Col. iv. 5; Isa. xl. 31.

How noble is a true child of God! A sanctified mind, enabling him to rise to God's highest works; while a holy walk, Eph. v. 1, 2, and a practical love, 1 Cor. v. 14, 15, attract to his blessed Master even more than his words.

May we be consecrated, sealed, 1 Cor. i. 21, *anointed,* for we need all to raise us higher in the "*inner life.*"

XIX. THE HIGH PRIEST'S OFFERINGS.

EXOD. XXIX. 22-46.

"*Thou shalt put all in the hands of Aaron and in the hands of his sons.*"

Portions of the offered victim, ver. 22, were placed in their hands with bread, *oiled* and *unleavened* bread, ver. 23, and all were waved as an offering before the Lord, ver. 24. What means this action? That Christ who *died* for us, ver. 22; Lev. i. 9; Isa. liii. 7, Christ who obeyed for us the law, Lev. ii. 2, 4; Rom. v. 19, fills our hands with Himself, ver. 24 (*the word consecration*, verses 22, 26, *means fillings*), and of this we offer to the Lord. Here, then, are weighty truths: *Christ* is our fulness, John i. 16; Christ who alone atoned by His death for our sins, 1 Pet. ii. 24; 1 Cor. i. 13.

HE *fills us with Himself*, John vi. 35, 57. As our Aaron, Heb. vii. 25, He waves His own work, His blood, Himself, ver. 24; John vi. 48, before God for us, 1 John ii. 1; and then places them in our hands that we, His Priests, Rev. v. 8, 9, may wave them also, Col. iii. 1, 2.

But what is this waving? He heaves *the shoulder*, ver. 27, for us; Isa. ix. 6; 2 Cor. xii. 9; Acts vii. 56. He waves *the breast* for us, verses 27, 24; John xiii. 1; Jer. xxxi. 3; Rom. viii. 39; Rev. i. 5. He then makes us take of His fulness and *heave the shoulder for Him*, and *wave the breast for Him*, 2 Cor. xii. 15; v. 14, 15; 1 John iv. 21. The youngest may wave the breast for Jesus, Luke viii. 39; 1 Tim. v. 4; Psa. viii. 2;

Dan. xii. 3 ; the oldest has no higher work, Jude xxiii. ; 1 Tim. iv. 16.

And to strengthen us for this, see how He feeds us, ver. 32, "*Shall eat the flesh of the ram*," "*Shall eat those things wherewith the atonement was made*," ver. 33.

The atonement was made by His blood, 1 Pet. i. 19. Our food therefore *must* be HIS FLESH.

But this food must be EATEN, TAKEN WITHIN. He must be *in us* or we have Him not, John vi. 53, 54. We *in Him* for *safety*, Num. xxxv. 25 ; Rom. viii. 1. He *in us* for *holiness*, John xv. 4. Have we EATEN His flesh ?

Again, ver. 33, a *stranger* shall *not eat thereof*. Who then ? Eph. ii. 19. Those of *His household* alone. What questions are here forced on us ! Is anyone yet a stranger to Jesus amongst us ? 2 Cor. xiii. 5. We need not continue to be strangers, Eph. ii. 19. He is willing to receive all who come, Matt. xi. 28. Are WE, of His family, *daily feeding* on Him ? John vi. 35, 50. Are we using our *strength* for Him ? Phil. ii. 15, 16. Are we consecrating our *affections* to Him ? Col. iii. 2. Does He *fill* our hearts ? Eph. v. 19 ; iii. 17. Does He fill our hands ? John xii. 25, 26 ; xiii. 14, 15.

XX. THE CONTINUAL BURNT OFFERING.

EXOD. XXXI. 38-46.

How precious the *old truths* of the Gospel, that meet us in every page ; and here in every verse. Truly the *old wine is better*, Luke v. 39 ; Cant. vii. 9 ;

Jer. vi. 16; Heb. xi. 39, 40; xii. 1. But what are the old truths here? Many and precious.

The blood of the Lamb, "*day by day continually*," ver. 38; Rev. v. 6; John i. 29. Oh, the deep comfort of knowing that that blood avails, "*day by day continually*," 1 Pet. i. 18, 19; Isa. i. 18; however deep and dark the sin-stains, His blood CLEANSES, Heb. x. 10, 17, 19; Rom. viii. 1; His word speaks *a full pardon*, Luke vii. 48; Isa. xliii. 25.

The sufficiency of its cleansing power, ver. 39, from "*morning*" to "*evening*," all through life; from Him the *first love* comes, Rom. v. 5; 1 John iv. 19; on Him the experienced believer rests in the evening of life, Phil. i. 6; Heb. xii. 2; Rom. i. 17; Cant. viii. 5; Isa. xliii. 2. Nothing but His blood can cleanse the conscience, Heb. x. 22; 1 Cor. iii. 11. In the morning of life, Mark x. 14, and when evening's shades gather, Isa. xlvi. 4, the Lamb must be the "*continual burnt offering*," 1 John ii. 1; Rev. v. 6.

The unction of the Holy Ghost. The oil must be with the lamb in the morning, ver. 40; Eph. i. 13; 1 Cor. xii. 3; Rom. viii. 9-11; v. 5. THE SPIRIT must lead to Jesus every soul who seeks salvation, no lamb-offering without the *beaten oil*, ver. 40. The oil must be found again in the evening-offering, ver. 41; 1 John ii. 20, 27; 2 Cor. i. 21, 22, for without the Holy Ghost there is no deepening of love, no growth in the inner life, John xvi. 13, 14; xiv. 26. "*The Comforter*," "*He shall teach you all things*": what a blessed teacher; *shewing us of Jesus.* Are we learning of Him? John xvii. 17; 1 Cor. ii. 11-14.

The final glory of the sealed family, sprinkled with

blood, sealed by the oil, Lev. xiv. 14, 17, they are guided in love through life, and when the day of life closes they *meet their God* and dwell with Him for ever, Isa. xxv. 9; 2 Cor. vi. 16; Rev. xxi. 3, 45. In life they enjoyed His presence by faith, Luke xxiv. 32; Mal. iii. 16-18; John xiv. 21, 23. Now they see Him face to face, Isa. xxxiii. 17; 1 John iii. 2, and share His throne and His glory, Rev. iii. 21. Then pardoned sinners, 1 Cor. vi. 9-11, now glorified saints, Eph. i. 18; 2 Thess. i. 10. These are old truths, oft recurring.

XXI. THE ALTAR OF INCENSE.

EXOD. XXX. 1-10.

For the general view of the *incense altar* we must refer to ch. xxv., where its place is seen. The *candlestick*, ver. 31, CHRIST, the *light* of the Church, Zech. iv. 2, 11, 12. The *shew-bread*, CHRIST the *food* of His people, John vi. 48; and the incense-altar, xxx. 6; xxxvii. 25, CHRIST the intercessor for His people, blending into one view the chief blessings conferred on His mystical body by our glorious Head, *light, food,* and *life*, by His intercession.

Here it is separately viewed, as the symbol of intercession, prayer, and praise, Rev. v. 8, 9; viii. 3, 4.

It was covered with gold. Shadowing forth the *Divine nature;* the purity and glory of Him who covered frail humanity, verses 1, 3; Heb. v. 7, with His own glory, John i. 14, 12, that it, too, might be elevated and made to partake of His nature, 2 Pet. i. 4; Heb. ii. 14; Psa. xviii. 35; Rev. iii. 21.

It had gold-covered horns, ver. 3. The horn is a symbol of power, Luke i. 69; Psa. lxxv. 10. In Psa. cxviii. 27, the power of sacrifice, 1 John i. 7, here the power of intercession, John xvii. 24.

The crown of gold round about, ver. 3. Jesus says, Matt. xxviii. 18, "*all power*" is His, Matt. xi. 27. The result of this power in His *own person*, Psa. ii. 9; Heb. i. 3; Rev. xix. 11-16; Phil. ii. 6-10. Its result *for* His people, Rom. v. 10; Heb. vii. 25; 1 John ii. 1. Its result *in* His people, Psa. xviii. 37-40; Luke i. 74, 75; Eph. vi. 12, 10; power *against sin and against Satan*. Power when sin shall have been all put away, Rev. ii. 26; 1 Cor. vi. 3; Rev. iii. 21; Luke xx. 36; 1 Cor. xv. 43.

Its rings, "*to bear it withal*." The incense-altar, the symbol of His intercession, was to be *borne* with the children of Israel wherever they were led. How blessed this thought! His sympathy, His intercession, accompanies the children of God, Heb. ii. 14, 16-18; in all their wilderness life, Isa. lxiii. 9; Heb. iv. 15; wherever we go we have Jesus our *incense-offerer, our intercessor* with us, Heb. xiii. 5. What can we lack?

Sweet incense was burnt on it every morning. The sweet incense of His pleadings for us, Acts vii. 56; Luke xxii. 32. AARON *dresseth* the lamp and burns sweet incense on it. The incense (*marg.*, spices) of His *Spirit's intercession* in us, Rom. viii. 26; Cant. iv. 16; v. 1; Rev. viii. 3, 4; every morning our food must be fresh, Exod. xvi. 21; every morning and evening His intercession avails, verses 7, 8; every morning and evening our pleadings in Him for friends

and against sins must be urgent. *His Spirit* will plead in us, and HE for us, Psa. cxli. 2, 3: lv. 17.

XXII. THE RANSOM OF SOULS.

EXOD. XXX. 11-16.

"*That there be no plague,*" etc. The alternative is clear, a ransom or *a plague*, 1 Kings xviii. 21; Matt. vi. 24; John iii. 36. Every one *not ransomed*, must lie under the plague, Mark ix. 47, 48. None are freed but the *ransomed*, Isa. xxxv. 10; John v. 24. How blessed to have found the ransom! Job xxxiii. 24; "The atonement," *marg.*, Rom. v. 11.

Can any be saved without the ransom? They shall give *every man a ransom for his soul*, Mark xvi. 16; Exod. xii. 3. The poorest and the richest alike must provide it, ver. 15; Exod. xxix. 33; xxx. 16; for here rich and poor are in the same danger, Ezek. xviii. 4.

What is the ransom? Man's life is forfeited, Lev. iv. 7, the life of Jesus is given *instead* of ours, Lev. xvii. 11; Mark x. 45; Heb. ix. 27, 28. We must be "*saved by His life*," Rom. v. 10; John x. 15. He is the ransom, Psa. xlix. 7, 8; Isa. lxiii. 3, 5, 8, 9. How blessed this truth! He *did give* His life a ransom for us; we are bought with a price, 1 Cor. vi. 20. We are *safe*, Luke i. 74; Rom. vi. 18, 22.

But how may the ransom be had? From ver. 16 we see that the *atonement-money* paid by *every Israelite* was laid out *for the service of the tabernacle.* The morning and evening lambs were purchased with it, xxix. 38; it was *atonement-money*, because the lambs

bought by it made atonement for their souls, verses 16, 12. How fully and beautifully our *antitype* contrasts with these purchased lambs! 1 Pet. i. 18, 19. *They* were redeemed with silver and gold: a half shekel was paid for *their* lamb; *we*, with the *precious blood of Christ*, "*the Lamb of God*," John i. 29, 36; Gen. xxii. 8.

But why must it be BOUGHT? ver. 12. Just as eating, John vi. 53, denotes *internal* reception; so *buying* means *appropriation*. What we buy is our *own*, Cant. ii. 16; Matt. xiii. 46. *Every* Israelite must *buy*. The price nominal ("*without money and without price*," Isa. lv. 2, 3); but each *must buy*, for the lamb must be *our own*.

What is the effect of the ransom? Deliverance from the plague, ver. 12; Lev. xiii. 45, 46; John x. 29, 30. We are *numbered among* God's family, verses 12, 14; Eph. ii. 19; Luke xv. 22. The lamb is to us a memorial for ever, ver. 16; Rev. v. 6; xxi. 23; of the blood that covered *all* our sins at the cost of His life, 1 Pet. ii. 21, 24; of the love that drew us to "*wash and be clean*," 2 Kings v. 10; John ix. 7; 1 John iv. 19; of the blessed companionship on earth, Luke xxiv. 15; which alone could ever have fitted us for the higher companionship, the chief glory of His home, John xiv. 2, 3; xvii. 24; Col. i. 12; 1 Pet. i. 22; Rev. iii. 4.

XXIII. THE BRAZEN LAVER.

EXOD. XXX. 17-21.

There are here two subjects:—*the position of the laver; the persons for whom it was provided.*

THE POSITION. *Between the tabernacle and the altar*, verses 18, 20; pointing to a sanctification which follows after justification, and belongs to those who are already partakers of sacrifice, John xvii. 9, 19, 20; 1 Pet. i. 22, 23, for though they be *children*, yet they need to "*wash their feet*," John xiii. 10, for HE hath said, "*be ye holy*," 1 Pet. i. 13-18; Eph. v. 26. The laver was not *before* the altar, but *behind* it, nearer the tabernacle, for holiness does not precede justification, but follows it, Rom. iv. 5; v. 1, 6; viii. 1, a complete pardon first, Eph. i. 6-8; Col. ii. 14, and then *the laver*, the purification of *the justified*, verses 20, 21, preparing them for their home, Eph. v. 26, 27; Col. ii. 13, 19; iii. 1-4; Rom. vi. 22.

THE PERSONS FOR WHOM PROVIDED. "*Aaron and his sons*," ver. 19. *The great High Priest.* The true Aaron, Heb. iii. 1. As the victim "*unblemished*" was a shadow of *His* purity, so the laver-washed Priest, Heb. vii. 27, 28, representing to us a sinless *Intercessor*, a spotless Advocate, pleading therefore with an all prevailing intercession, 1 John ii. 1; John xvii. 24; Heb. iv. 15, 16. *The Priests*, for His priesthood belongs to *every member* of His body, 1 Pet. ii. 9; Rev. v. 9, 10. We, then, are a *royal priesthood*, having our *duties* and the *conditions* of their acceptance. As *priests* we present *ourselves*, Rom. xii. 1; our *inwards*, Psa. li. 6; Mark vii. 21, our children, Matt. xv. 22, 28, our *enemies*, Matt. v. 44 ("*pray for*" them). As priests, in order to present efficaciously, we must have our *hands* and our *feet* WASHED; *defiled* intercession is inefficacious, James v. 16; iv. 3. Our *hands* must be clean, Psa. xxiv. 3, 4; xxviii. 2,

our *feet* must be clean, Col. iv. 5 ; Psa. lxxiii. 2, 24; Gal. v. 16, 25, 26.

How blessed, yet how solemnizing are these truths. How deep our need of grace, Heb. xii. 12-15, if we seek for holiness. How real our desire for purification if we would *present, with hope*, our friends, our dear ones in life, Dan. xii. 3 ; Mark xi. 24.

XXIV. THE HOLY ANOINTING OIL.

Exod. xxx. 22-33.

The *meaning* of this oil and its *spiritual application* is evident from many passages of Scripture. In Psa. xlv. and Heb. i. 9, it is the oil of gladness; in 2 Cor. i. 21, 22, it is the *Holy Ghost,* Zech. iv. 11, 12. It points therefore to the *Holy Spirit's anointing influence* in the hearts and in the characters of His people. Two subjects are brought to our notice here :

Its source. This we have in Zech. iv. 11, 12, "*out of themselves*," the *olive* branches, the one *Anointed One*, in His twofold relation to us of Prophet or Teacher, Psa. xxxii. 8, and Priest, Heb. ii. 17, 18, so Cant. i. 3. But the source of the oil is not merely Christ, it is Christ *crucified;* Christ *wounded for us*, Isa. liii. 4-6. This is pressed on us, Exod. xvii. 6 ; from the *smitten Rock alone* do the waters flow. When Jesus knocks for admission to our hearts this is His plea, Cant. v. 2, the smitings of the law, the *drops of His night of sorrow*, Matt. xxvi. 36-41, *were on His head.* As the *suffering* Saviour then, His garments smell of "*myrrh, aloes and cassia*,"

verses 23, 24; Psa. xlv. 8, for the Spirit is given to Him without measure, Psa. cxxxiii. 2; Heb. i. 9, and *to us* the source of the unction must ever be, *membership* with Him as our *crucified* Saviour, Rom. v. 9, 10; but it must be *real oneness* if we are to have *real unction*, 1 John ii. 20.

ITS USES. To anoint *the holy things*. To anoint the *holy persons*, ver. 30. What a difference there is between anointed and *un*-anointed holy things: no profit in the most sacred ceremonies, unless there be the unction of His Spirit and presence, Matt. xviii. 20. The unction must be on the table, ver. 27; xxv. 30; or there can be *no food*, see Lev. xxiv. 5, 7; John vi. 53, 54. It must be on the candlestick, ver. 27, or there can be no light, 1 Cor. xii. 3; John xii. 35, 36; Rom. v. 5; Eph. iv. 32; v. 2. It must be on the *incense altar*, or there can be *no intercession*, 1 John ii. 1; Rom. v. 10. On the altar of *burnt offering*, or in vain we hear the story of peace, ver. 28; John vi. 44.

How necessary then is the power of the Holy Ghost to apply *each part* of Jesus' work to our souls, Acts xix. 2. Have we? Eph. i. 3, 13; Gal. iv. 4, 6; 2 Cor. i. 21, 22; Rom. viii. 9, 11.

But it must be on the PERSONS ALSO. On *Aaron*, and his sons. The Spirit's presence and power can alone make the work of Jesus our own, John xvi. 14; can alone put an *unction* in every part of it. The Spirit's power alone can sanctify the priests, Rev. i. 5; v. 8, 9; 1 Pet. ii. 5, 9, in their use of His work. This is a large and very blessed subject. May He sanctify our minds and hearts in meditating on its fulness.

XXV. THE ANOINTING.

Ye have an unction from the HOLY ONE. Who is the Holy One? 1 John ii. 20, 27.

The Holy Spirit in His sanctifying influences: Heb. i. 9. "*Fellows*," that is, *fellow partakers of the oil;* so Isa. lxi. 1; Luke iv. 18; Psa. cxxxiii. 2, 3.

The *Oil* influence *differs from* the *water influence* of the Holy Spirit:

Water *cleanses, refreshes,* Ezek. xxxvi. 25-27; *fertilises,* Isa. xliv. 3; Isa. lv. 10.

Oil, 1 John ii. 20-27; 2 Cor. vi. 16; 1 Cor. vi. 19; is ever the Spirit's deep personal influences.

Whence the Oil comes.

Not from man, Matt. xxv. 8, 9; but from God, 2 Cor. i. 21; Psa. civ. 15; Zech. iv. 12, from Christ, the Anointed Priest and Prophet. (See p. 64.)

Its uses.

For the head; not salvation alone, Eph. vi. 17, but also unction, grace, Psa. xxiii. 5. *For the eyes;* spiritual sight, 2 Kings vi. 17; Rev. iii. 18. *For burial;* Matt. xxvi. 12 (THE GRAVE *of the Christian is consecrated,* compare Matt. xxviii. 6; Heb. x. 20); and finally, for healing, Luke x. 34; Phil. iii. 21; 1 Cor. xv. 49.

Its spiritual value, Lev. ii. 4. "*Fine flour*" or GROUND *corn,* John xii. 24; ("bruised"), Isa. liii. 5, and OIL, Isa. lxi. 1: that is, CHRIST the *food* of the soul, in His work and person, under the *Spirit's sanctifying influence,* see Lev. xiv. 14-17; viii. 23.

The LEPER'S *ear, hand,* and *foot,* first consecrated by blood, Lev. xiv. 14; but this is *not enough,*

Matt. xxii. 37. There must be *sanctity* as well as *safety;* hence his *ear*, *hand*, and *foot* were ALSO anointed with oil, oil *on the blood*, not oil *without the blood*, John vii. 36; Lev. xiv. 17. Thus the sinner, too, in his *senses* (the ear), his *actions* (the hand), his *walk* (the foot), cleansed by blood, *is also sanctified by the Spirit*, Rom. v. 5; 1 Cor. vi. 19; Rom. viii. 9-11; Col. iv. 5. THE OIL MUST BE ON THE BLOOD.

How does the oil come? Zech. iv. 11, 12. *From* the olive branches, that is, *from Christ, the Son of Oil*, in His *priestly and prophetic* offices; they empty the oil *out of themselves*, Matt. xxv. 9, 10; but THROUGH the *golden* pipes, John xvii. 17; xiv. 26; 1 Cor. ii. 13; Col. iii. 16; 1 Cor. x. 16.

XXVI. THE ANOINTED ONE.

How full of meaning is the believer's appeal, Psa. lxxxiv. 9. While hearing our prayer, "*look upon the face of Thine anointed.*" Look upon Jesus, for *Thou hast anointed Him with* "*the oil of gladness*" for us, Psa. xlv. 7.

He is our ANOINTED PRIEST. Exod. xxviii. 1-4; xxix. 7. Aaron was only a type of Him, Heb. iv. 14-16; iii. 1; viii. 1-3; Eph. v. 2; Heb. ix. 14.

He is our ANOINTED PROPHET, Isa. lxi. 1; Luke iv. 18; Matt. x. 41.

The anointed Prophets of old, 1 Kings xix. 16, only foreshadowed the true Prophet, Deut. xviii. 15-18; Acts vii. 37, 38; 1 Pet. i. 10, 11.

He is our ANOINTED KING, Psa. ii. 6; Isa. xxxii. 1, 2; xxxiii. 17-22; Matt. xxv. 31-34; xxi. 4, 5; Luke i. 32, 33.

The Regal office of the Old Testament faintly prefigured the everlasting reign of the *world's* TRUE KING, Rev. xi. 15 ; xix. 12-16.

The unction, then, poured (only in figure) on those who were of old anointed, was reserved in all its fulness and richness for Him who is our *Christ*, OUR ANOINTED, Psa. cxxxiii. 2, 3 ; our *Prophet*, to *teach* us ; unfolding to us His Word, Luke xxiv. 27-32, and revealing Himself, John xvi. 14-16 ; as *our Priest*, in intercession for us, Heb. vii. 25 ; Rom. v. 10, having first "*offered Himself*" for us, Heb. ix. 14 ; x. 10, 20 ; *our King* to reign *in us* here *spiritually*, Rom. vi. 12-14 ; viii. 10 ; Psa. xviii. 37, that we may be made meet for our "*high places*" by-and-by, when HE shall reign on earth *gloriously*, 1 Cor. vi. 3 ; Luke xix. 17-19 ; Rev. v. 10 ; Zech. xiv. 4 ; Rom. viii. 17-21.

Do we receive of His fulness as *our Anointed?* John i. 14-16. Is His name as "*ointment poured forth*" to us? Cant. i. 3. Are we *diffusing* its fragrance, learning of Him as *our* Prophet? Col. iii. 16 ; Deut. xxxiii. 3, 27 ; Luke x. 39 ; John xv. 3 ; looking to Him, as our *Lamb slain*, for pardon and peace? Rev. v. 6 ; John i. 29 ; 1 Pet. i. 18, 19 ; resting in His intercession *daily*, hourly, for our daily and hourly needs, Heb. vii. 25, and sins ? 1 John ii. 1 ; Heb. iv. 14-16. Is He *our* Anointed ?

XXVII. THE PERFUME.

EXOD. XXX. 34-38.

"*Sweet spices with pure frankincense.*" What are these spices? In Cant. iv. 16, they flow out from

His garden, Isa. v. 7; Matt. xv. 13. In Cant. v. 1, Christ gathers His myrrh *with His spices.* In Exod. xxx. 34, the spices are mixed with *pure frankincense.* A few recalled thoughts will suffice to explain what is the meaning of this passage. The *garden* is the Church, the *true* Church, His body, Col. i. 18; ii. 19. The *fruits* are the graces which appear in His members, Eph. ii. 10; Gal. v. 22, produced by His indwelling Spirit, Rom. viii. 10, 11; James ii. 22. The *frankincense* is His intercession, Heb. vii. 25; by which alone His people are kept, Rom. v. 10; Luke xxii. 32; John xvii. 20, 21, 24; and hence the *spices* are, not their *works,* but that which flows out from the *plants* in His garden; the incense of *their* prayers and supplication, Exod. xxxix. 38; their intercession and giving of thanks, 1 Tim. ii. 1. First, then, these *spices* must be mixed with "*pure frankincense,*" thus alone may their prayers ascend when wrapped in the cloud of *His* incense offering, Rev. viii. 3, 4; Exod. xxx. 7, 8. As the frankincense must be on the bread, Lev. xxiv. 5, 6; John vi. 51, that is, His intercession *prevailing* for the people that Christ may be their food, "*their life,*" Col. i. 27; iii. 4, so must it be also in the spices, xxx. 34, for there is no spirit of intercession *in* us, unless under the shadow and influence of HIS *for us,* John xvii. 15; Rom. viii. 26. Then "*of each shall there be a like weight.*" *Every spice* must be found in due proportion. *Thanks* for *past* mercies, Psa. xxvii. 9, *prayer* for *future* guidance, ver. 11, *supplication* for those sorrowing or the stranger, John xi. 3, and especially *confession* of sin, Psa.

cxxxix. 23, 24. How good is prayer when of each there is a like weight! But they must be *tempered together*, v. 35 (margin, "*salted together*," Lev. ii. 13; Mark ix. 49, as they often are, 1 Pet. iv. 12, 13), and so become a *perfume, pure, and holy*, v. 37; Cant. i. 3; 2 Cor. ii. 14, 15. The fragrant intercession of the *tried* child of God, mixed with the *prevalent* intercession of Jesus, Eph. i. 16; Phil. i. 19.

It must then be "*beaten very small*," for *every* sin must be confessed, Psa. xviii. 42; *every* sorrow told, Phil. iv. 6; *every care* laid before Him, Isa. xxxvii. 14-17; all must be "*put before the testimony*," ver. 36; Heb. iv. 16; none too *young* to be brought before that throne; 1 Sam. ii. 18; Mark x. 13, 14; nothing too minute for His care and love, Rom. viii. 32.

How blessed to be able to lay *everything* before Him; to speak to Him of *all* our sorrows, and to know that He will hear and answer, 1 John v. 14, 15; 1 Cor. x. 13.

Whence do these odours arise? From the north wind, from the south, Cant. iv. 16; John iii. 8. The Holy Ghost first opens the heart, by His *convincing* power, to feel the *weight* of SIN, John xvi. 8; Rom. vii. 9; iii. 20; v. 26; then leads TO THE SAVIOUR, Matt. xi. 28; John xvi. 15, that it may feel the sweetness of PEACE. The north wind *penetrates*, the south wind *soothes;* both produce *the spices, the incense, the odours*, Cant. v. 1; Gal. v. 16, 22-24; Rom. vi. 4, 5; vii. 4.

What are these odours? Spices *on which Jesus feeds*, Cant. v. 1. They may be, as in Gal. v. 22,

the fruits of His indwelling influence. How solemn then the injunction, Exod. xxx. 34, *of each the like weight;* not more *joy* than *long suffering*, Gal. vi. 1, 2; not more *boldness* than *patient endurance*, 1 Pet. ii. 21, not more *confidence* than *humility*, Phil. ii. 5; Gal. vi. 3; "*of each shall there be a like weight.*" How necessary this, if religion be indeed "*Christ in us*," Col. i. 27. If "*of His fulness*," John i. 16, we have received, then how could we but reflect Him, even though only partially, Eph. iv. 15. But the spices may be, nay, *are here the prayers of saints*, Rev. v. 8; viii. 3; *a further manifestation of the Saviour in our persons*, only here the reflection of His *intercession. Peacemakers* are we, because He is our peace, Eph. ii. 14; intercessors for others, because He is our intercessor, Heb. vii. 25; 1 John ii. 1; 1 Tim. ii. 1. How helpful then is the command, Exod. xxx. 36, "*Thou shalt beat some of it* VERY SMALL." "*Sweet spices*," sweet in God's sight, accepted prayer, brought in, where *He will meet* with us, Eph. ii. 18; Exod. xxx. 36; Heb. iv. 14-16. All prayer is sweet to Him, no prayer too *minute* to be unworthy of His presence; like Hezekiah's letter, *all* may be spread before the Lord, 2 Kings xix. 14, 15. The sweet spices may be beaten very *small*, Phil. iv. 5, 6. So it was in Matt. xv. 22; John xi. 3. In each case it was *sweet*, for HE heard and answered.

But wherein does its efficacy consist? Exod. xxx. 8. The *odours* must be offered *with the incense*, Rev. viii. 3. The prayers of the saints by and through *His intercession*, without whom they have no efficacy, John xiv. 13, 14.

Do we present the odours? Do we *beat our sweet incense very small?* Do we bring before Him the wandering *thought*, the unsubdued sin? Psa. cxxxix. 23, 24.

For our spirit's sake we need to have it beaten very small, that it may be very efficacious, Heb. xii. 1, 2.

XXVIII. GIFTS FOR THE TABERNACLE.

Exod. xxxv.

"*This is the thing which the Lord commanded*," ver. 4, as if there were none other thing commanded as *the object of life*, "*This is the thing*;" nor indeed is there. To aid in raising the Lord's tabernacle, in building Jehovah's Church, in preparing His temple, is the chief work, *the* work of life, Psa. cxxxii. 3-5; 2 Cor. vi. 16; 1 Pet. ii. 4, 5. It is *His* great work, Eph. v. 25, 26; Luke ii. 49. For that work He died, Acts xx. 28. For that work He lives, Heb. vii. 25; Rom. v. 10; 2 Tim. ii. 8. It is the one object before all His members, John vi. 27, 29, for themselves, Eph. iv. 15, for others, 2 Cor. v. 14, 15.

What a sublime idea is here presented to us! God has commanded "this thing." His Church is *now* rising. Soon she will be *presented* in all her beauty and completeness, but this is the time for building. *We* are "*labourers together with God*." "*Ye are God's building*," 1 Cor. iii. 9. Are we *earnest* workers? It may help us, then, to *reflect* on the coming glory, 2 Cor. iv. 17, 18, of every member of that Church, *now rising*, under the influence of God the Holy Ghost.

1 Kings vi. 7; Zech. iv. 6; Eph. iv. 15, 16; Col. ii. 19; *and* on the *certain wretchedness* of all not "*in Him*," John xv. 4, 6.

To us then is the command given. But how must we build? Must all enter the ministry? Must all become missionaries? We build, *where we are, in life.* As of old, Neh. vii. 3, so now, we are to *watch, every one over against his own house*, Mark v. 19; xiii. 37; 1 Tim. v. 3, 8. What a blessed provision! Exod. xii. 3, a lamb for an house. Thus we watch best; thus we build most safely; for all who *feed on Him* are safe, John vi. 53, 54, 63. This truth is *fully* taught here. They were to *offer*, not what they *went out* to buy, but what was *found in each house*, ver. 23. The ruler according to his *wealth*, ver. 27, the poor man according to his *finding*, verses 23, 24. What have *we* to offer? What is *found with us* for His tabernacle? How widely He distributes His work, that each may find something for Him, verses 5-10, 22-29. How small are His requirements, verses 18, 24, that none need be *without an offering*. Yet how little we seem to present for this grand and *now rising* edifice, Hag. 4-6.

But who must the offerers be? verses 5, 10, 21. What should each offer? When may we cease offering? Who is the builder? Those are questions for further thought and prayer.

May God the Holy Ghost make us earnest workers in His service.

Exod. xxxv. While Satan labours to mar the work of JESUS, by infusing into the minds of learned sceptics doubts *about the truth of God's Holy Word*,

and is leading some even into the dangerous attitude of antagonism to JESUS Himself, who said to us, "*The Scriptures cannot be broken,*" John x. 35; v. 39; xvii. 17, the Church of Christ is rising steadily; the building of the tabernacle progresses, Eph. iv. 12-16; Col. ii. 19; 1 Cor. xii. 27, 28; 2 Tim. iii. 15, 16; gifts are *still* offered for the building from day to day.

Who are the offerers? Whose gifts are accepted? Theirs who are of a *willing heart*, ver. 5: so has it ever been, Lev. i. 3; so must it ever be, John vii. 17; 2 Cor. viii. 12; the *heart's offering* is always accepted. Theirs who are *wise-hearted;* none are of a willing heart until they are *wise-hearted*, Dan. xii. 3; 1 Cor. i. 20, 24, 30; Prov. vi. 6; Luke xvi. 8, 9; what a blessing to be *wise!* Heb. xi. 27; Phil. iii. 8, 9; Psa. xxiii. 4. Theirs whom wise-heartedness makes *active* for God, whose hearts *stir them* up, Phil. ii. 15, 16; 2 Cor. v. 14, 15; His people have much work to do as *witnesses* for Jesus, Isa. xliii. 10; as *lilies* among thorns, Cant. ii. 2; 2 Cor. ii. 14-16. These are they who *offer*, and whose offerings are accepted.

What should each offer? What each had with him, verses 23, 24; 1 Cor. viii. 12; gold and precious stones were not *too good* for His service, ver. 9; *pins* and *cloths* were equally acceptable, ver. 18, all in themselves equally worthless, in His eyes, Psa. l. 10-12; Hag. ii. 8, yet all equally precious, because, *heart-offerings to Him.* Some may have had nothing to offer; but the *work of their hands* (verses 25, 26) was *entered in the record* among the best offerings of the princes, Luke xxi. 1-4; Mal. iii. 16-18; Matt. xxv. 40.

Even when sickness lays us aside, how blessed it is to feel that the *sustained prayer of the heart* for His work on earth may add *many jewels*, and bring in rich offerings.

When may we cease to offer? When the house is *completed*, Heb. iii. 6, 14; 1 Pet. ii. 4, 5; not until then, Phil. iii. 14, 15; Hag. i. 4, 5, 8-10, 14.

Our present question is, then, not what each can offer; this is answered by verses 23, 24; enough is found with each of us; it is rather what *we do offer*. Do we offer *all that is found with us?* Do we work with our hands, verses 25, 26, that *something may be ready?* Mal. iii. 8; Rom. xii. 1, 2, 20, 21. How blessed to be called "*labourers together with God*," in the erection of His *tabernacle*, 1 Cor. iii. 9-12, 17.

XXIX. THE NAZARITE.

Num. vi.

There are two classes of Nazarites brought before us.

1. The Nazarite separated for a term of days.

2. The Nazarite from birth, Judges xiii. 7; 1 Sam. i. 11.

The first of these is here described, and contains three distinct subjects:

What constituted a Nazarite? The laws binding him. His sacrifices.

What was a NAZARITE? One *separated* from the ordinary associations of life "*unto the Lord*," ver. 2. Plainly the sinner is here intended, and this great truth pressed, that whatever may have been his past,

the sinner *may be separated to the Lord*, 1 Cor. vi. 10, 11; Dan. iv. 27; Isa. i. 18; lv. 7. He was a living illustration of the words, "the blood of *Jesus Christ His Son cleanseth us from all sin*," 1 John i. 7; Heb. vi. 18.

How very important are the features here presented:

Separated from common life, its sins, even its ordinary enjoyments, verses 4, 7; 2 Cor. vi. 16, 17. HE was "*separate from sinners*," Heb. vii. 26, and all who are members of HIS body, Eph. v. 30; 1 Cor. xii. 27, *must*, like Him, be separate from sinners, Rom. viii. 10, 11; xii. 1, 2; Eph. iv. 28, separate from sin, Rom. vi. 12, 14; John xvii. 15; Col. iii. 8, 9; in the truest sense Nazarites, Gal. i. 14, 15; Heb. xii. 1, 2.

Separated unto the Lord; rather, *separating themselves*, verses 2, 3, for, while it is the Lord's act, Phil. ii. 13; Jer. i. 5, it is done through our own thought and reason, Luke xv. 18; Jude 20, 21; Num. xvi. 21; 1 Tim. vi. 12. Separated by Him, yet *separating ourselves*, and to what? *To the Lord.* How expressive this one word! To the Lord's *service*, Rom. vi. 16, 22; doing His work, Psa. cxvi. 12-16; unfolding His word, Matt. v. 14-16; Psa. xl. 9, 10; John xvii. 4-6. To the Lord Himself, to dwell with Him here, John xv. 6, in personal *trust* and *fellowship*, 1 John i. 2, 3; 1 Cor. x. 16, 17, abiding "*in Him that is true, even in His Son Jesus Christ*" for ever, 1 John v. 20.

Wholly dedicated; "*holy unto the Lord*," verses 7, 8; so holy, that even one transgression vitiates the whole, verses 9, 11, 12. And so it is ever. It is a *whole*

dedication, Josh. xiv. 8; xxiv. 15, 19-24; Rom. xii. 1, 2; Psa. cxxxix. 23, 24; 1 Thess. v. 23; Eph. v. 25, 26. It is the *whole man* or nothing, John iv. 23, 24; Luke x. 27, 28; Matt. vi. 24.

Are we Nazarites? Separated *from sin?* Separated *unto the Lord?* *Wholly* dedicated?

XXX. THE LAW OF THE NAZARITE.

Num. vi.

During the term of his separation he must *drink no wine*, nor even eat anything "*that is made of the vine-tree.*" So absolute, so perfect must be his separation from everything calculated to weaken his own consciousness of the Lord's presence, unto whom he was *separated*, Rom. xiv. 21, or to make a weak brother "*offend*," 1 Cor. viii. 9, 10, 13; 1 Thess. v. 22; Prov. iv. 14, 15; Psa. i. 1; iv. 4; 2 Cor. vi. 16, 17.

"*There shall no razor come upon his head*," ver. 5. The long hair indicating his complete *subjection*, body, soul, and spirit, to his Lord and Master. The woman has long hair because she "*is the glory of the man*," and in token of her subjection as his life-companion, 1 Cor. xi. 7, 10; 1 Pet. iii. 7. The Nazarite has long hair because he is the image and "*the glory of God*," and in token of his real subjection and willing submission, Cant. vi. 12 (*margin*), to Him to whom he is united *as a believer*, Eph. v. 30; Rom. vii. 4, in whom all believers shall shortly, as HIS bride, *without* "*spot or wrinkle*," be in union for ever, Psa. xlv. 13, 14; Eph. v. 25, 26; Cant. viii. 5.

But the long hair also indicates *strength*, Judges xvi.

17, 22, 30, for in real subjection there is true strength. The wife is strong in her husband's strength. The Nazarite (the believer) is strong in the Lord's strength, and the long hair that indicates *separation* also points to increasing strength from Him on whom we lean, 2 Cor. iii. 18; Isa. xl. 31; Eph. vi. 10; Phil. iv. 13; ii. 11, 12; John i. 16. What real power there is in complete subjection! To trust nothing but Him; to lean wholly on Him, 2 Cor. xii. 9; Isa. xxvi. 3, 4; xxx. 15, 18, 21; John xiv. 26; xv. 4, 7; only the undecided are weak, Jas. i. 8; iv. 3, 4; in *decision* is strength, Josh. xxiv. 22-24.

"*He shall come at no dead body*," ver. 6. Have no contact with corruption; no fellowship with darkness, Exod. xii. 19; Lev. xi. 29, 31; 2 Cor. vi. 15, 17. Not even when the corruption is found at home, ver. 7; not even when taken by surprise, ver. 9. Even thus the guilt must be removed by sacrifice, ver. 10, so holy must they be who are the Lord's *separated ones*, Isa. lii. 11; 1 Pet. i. 14-16; iii. 10-12; iv. 1; i. 22.

The Nazarite's law is a law *of holiness*.

"*And on the eighth day*," ver. 10. Why on the *eighth* day? The eighth day, the day of *circumcision*, Luke i. 59; Col. ii. 11, the first day of *real purity*, Josh. v. 9, after the Jordan is crossed, Josh. iii. 15-17, is a shadow of eternity, when the body of the sins of the flesh shall be finally and for ever *put away*, Isa. lx. 21; 1 John iii. 2; Phil. iii. 20, 21. TO THIS DAY, and its "*beauty of holiness*," Psa. xcvi. 9, all the sacrifices point, 1 Pet. ii. 9. Hence the Nazarite's sacrifices began on the EIGHTH DAY.

But what was his offering? A turtle-dove for a *sin offering*, and a turtle-dove for a *burnt offering*, ver. 10; for when *even unconsciously*, a dedicated believer, ver. 6, is overtaken in a fault, Gal. vi. 1, 2, the blood of his *sin offering* must be applied afresh, ver. 12; 1 John i. 7; and he must *dedicate himself anew* to his GOD, Lev. i. 14-17; Luke x. 27. And what was this turtle-dove but the type of Him, the blessed loving Jesus, Cant. ii. 8-12; Matt. iii. 10, who came to offer Himself for us, 1 Pet. iii. 18; 2 Cor. v. 21; Psa. lxviii. 13, that we might be fitted for that eighth day glory?

But beside the sin and burnt offering there must be also a lamb for a *trespass offering;* for he has "*sinned by the dead*," verses 6, 11; 2 Cor. vi. 14-16. How fearful the *guilt* of sin, when even for *one trespass* blood *must* be shed, Heb. ix. 22; Jas. ii. 10; Ezek. xviii. 4; Lev. iv. 27-30, 34; "*pour out all the blood*," the life, Lev. xvii. 11; Rom. vi. 23. But how deep and boundless must be that ETERNAL LOVE, Deut. vii. 8; xxxiii. 3; Jer. xxxi. 3, that spared not "*His own Son*," Rom. viii. 32, but delivered Him up for us, "*in the likeness of sinful flesh, and for sin*" (a sin-offering), Rom. viii. 3, 4, "*to bring us to* GOD," 1 Pet. iii. 18; i. 18, 19. How hard it is to give up *our own child!* 2 Sam. xii. 16; Luke viii. 41, 42; Matt. xv. 22. Yet HE who is LOVE *itself*, love eternal and boundless, gave His *only Son*, John iii. 16, that sin might be atoned for, iniquity forgiven, Psa. xxxii. 1, 2; Dan. ix. 27, and immortal man again raised up to the glory of communion with Jehovah.

How solemn, and yet how blessed and comforting,

are the words of ver. 12 : "*But the days that were before shall be lost, because his separation was defiled.*" *Solemn,* because they state clearly what must be the effects of *sin,* consciously *or unconsciously* contracted, Lev. v. 1-4 ; Ezek. xviii. 24 ; and what care must be used in order to avoid *occasions of defilement,* verses 6, 7 ; Prov. iv. 14, 15 ; Eph. v. 7, 11 ; and yet *blessed,* because they show that, *notwithstanding defilements,* the penitent believer may *begin again,* and *freshly* "*consecrate unto the Lord the days of his separation,*" ver. 12 ; Eph. iv. 22-30 ; 1 John i. 5-7. The Advocate shall plead for him, and the iniquity *shall be forgiven,* 1 John ii. 1 ; Isa. i. 18 ; Psa. xxxii. 1-4 ; Lev. iv. 27-35. Oh, how very precious this truth, because *Jesus* pleads, Jehovah will *never* refuse to hear prayer for pardon, Heb. ix. 24 ; John xvii. 20, 24 ; vi. 37 ; xiv. 13, 14.

Before considering the closing sacrifices of the Nazarite, verses 13-21, which point to a *perfect separation,* ver. 13 (unlike the former verses 10, 11, which implied some defilement interrupting the separation, ver. 9), we must observe more carefully the features of the Nazarite. Who is it that stands before us really in this type ?

Evidently, as we have seen, the believer, ver. 2 (once a sinner, 1 Cor. vi. 10, 11 ; Eph. ii. 19) ; but while we behold him, another image appears distinctly before us, and, as in the believer's life, Gal. ii. 19, 20 ; Col. i. 27, so it is here, Jesus is the true Nazarite, the only one *truly separated,* Heb. vii. 26-28 ; and in whom alone, therefore, can our vow ever be fulfilled, verses 7, 21.

A Nazarite *from His birth*, Luke i. 34, 35. Of His own will He consecrated Himself to His Father's work, Psa. xl. 7, 8; Heb. x. 7; John xvii. 4, 5; iv. 34. HE touched no unclean thing, John xiv. 30; Matt. iv. 1-4; and though HE tasted death, Heb. ii. 9, yet HE was *not defiled by death*, verses 6, 7; Col. ii. 13-15; Heb. ii. 14, 15; the unction perfumed His grave, Matt. xxvi. 2, 12. His strength was dedicated to God, verses 5, 7; John iv. 34; Mark iii. 31-35.

He is the *true Nazarite*, the *true man*, who has left us an ensample to follow His steps, Rom. viii. 3; to dedicate ourselves to God wholly, unreservedly, Rom. xii. 1, 2; to separate ourselves from sin with *decision of heart*, Exod. xxxiii. 16; 2 Cor. vi. 16, 17; John xvii. 15-17; to present our bodies a *living sacrifice*, 1 Pet. ii. 5, 9; 1 Cor. vi. 20; to seek for holinesss daily, increasingly, 1 Pet. i. 14-16.

XXXI. THE SACRIFICES OF THE NAZARITE.

NUM. VI.

We have now to consider the SACRIFICES of the Nazarite, when the days of the separation were completed without accident, or contact with defilement, verses 9-12; of him whose separation is fulfilled, ver. 13; 2 Cor. vi. 16, 17.

His offerings must be at "the door of the tabernacle," ver. 13; for there is entrance to the holy place only by the door, John x. 1, 9; Lev. i. 4; John xiv. 2-6; Eph. ii. 18; Rom. v. 2.

The offerings must be a burnt-offering and a sin-offering, ver. 14; for the accepted Nazarite is one

who has been washed in His blood, Lev. i. 1-9; Rev. vii. 14-17; Rom. v. 1; viii. 1; a *sin-offering*, for if overtaken in a fault *after justification*, Gal. vi. 1, 2; 1 John ii. 1, the Advocate with the Father must *cover* it, Exod. xxv. 21; 1 John iii. 4; Psa. xxxii. 1, 2; 1 John i. 7; Heb. ix. 22; *peace-offerings*, for he who lays his sins on Jesus has "*peace with God*," Rom. iv. 25; v. 1; Isa. xxvi. 3. Christ is his peace, Eph. ii. 14. So it is in Lev. i.-iii. First, there is the burnt-offering, ch. i., Christ our JUSTIFICATION, Rom. iii. 21-25; v. 1; then the *meat-offering*, Christ our RIGHTEOUSNESS, 2 Cor. v. 21; Jer. xxiii. 6; Phil. iii. 9. In these the sinner stands accepted; therefore, chapter iii. gives us the *peace-offering*, the effect of the sprinkled blood on the believing soul, Heb. x. 22. But with these sacrifices, Lev. iii. 13, all speaking of blood, there must be "*unleavened bread*," and "*fine flour*," with "*oil*," Num. vi. 15; for "*sincerity and truth*" are in the heart of that sinner, 1 Cor. v. 7, 8, who lies at the foot of the Cross, and looks up to Him who hung there, Isa. xlv. 22; and an unction from the Holy One, 1 John ii. 20, 27, abides in Him, *anointing* all His offerings, through the anointed heart of the offerer, 2 Cor. i. 21, 22. How blessed such offerings! Then it is that the priest, ver. 16—*our Priest*, Heb. vii. 26, 27, brings them "*before the Lord*," and presents them for acceptance, that he who has sinned may stand as sinless, *through* the SINLESS BEARER *of sin*, 1 Pet. iii. 18; ii. 21-24; 2 Cor. v. 21; Rom. v. 18, 19.

How very significant are the offerings here appointed for the Nazarite, the man separated *to the*

LORD from all that could defile, verses 3-7. If *belonging indeed to the Lord*, 1 Cor. vi. 19, 20, should not his new life be devoted to Him? Gal. ii. 20; 2 Cor. v. 15. Should not his human strength be devoted to His service? 1 Cor. xv. 58. Should not all his affections flow towards Him? Col. iii. 2, 3.

Such are the lessons here given to us.

How clearly, and withal how beautifully, do these words show the devotion to Jesus of the believer's new life, and new heart. "*And put it in the fire which is under the sacrifice of the peace-offerings.*" The hair, the outward sign of his separation to the Lord, ver. 5, "the *consecration of his God*," ver. 7, symbolizes the new life—that inward principle by which he is *set apart*. He puts it on the fire of the *peace-offerings*. He received that new life from *Jesus*, purchased by Him with *His own life*, Acts xx. 28; and, himself at peace with God, Rom. v. 1; Eph. ii. 14, he dedicates to his Saviour on the very altar of *peace*, Lev. iii. 1; Isa. xxvi. 3, all the energies of a restored being, Psa. cxvi. 12; 16-19.

But the devotion of the new life to God is not *in theory*, but in *reality;* hence, on the *Nazarite's hands* are placed, *in order to be presented*, first, the *shoulder;* then the unleavened bread, ver. 19. The one pointing to the human strength of the believer, his mortal body, once employed in the service of sin, Rom. vi. 16, 17, 19; 1 Pet. iv. 1-3, now yielded *unto God* as an instrument of "*righteousness unto holiness*," Rom. vi. 19; viii. 10. How blessed when our bodies are *indeed* presented unto Him a LIVING sacrifice, Rom. xii. 1, 2; 1 Pet. ii. 4, 5, 9.

But while the *heave-offering*, ver. 20, points to our bodily powers, henceforth consecrated to Him to whose service we are separated, the unleavened bread connects with it the offerer's *inward service*, the service of the heart, the soul, the conscience, Heb. x. 22; John iv. 24; the outflowing, spoken or unspoken, of the affections of our whole nature and being, to Him who has loved us out of the pit of corruption, Isa. xxxviii. 17; 1 John iv. 19; 2 Cor. v. 14; Rev. iv. 10; v. 9. The strength devoted to God is blessed; but, oh, how much more blessed when affections thus sanctified, thus beautified, flow eternally *towards Him!* Psa. cxlix. 4; Cant. i. 7; v. 8, 9; viii. 6.

But who places these offerings in his hands to be thus presented? The *Priest*, who atones for his sins, verses 19, 20. He puts them on his hands first, and then *waves them for him*, Eph. ii. 10; Heb. vii. 25; ix. 24; John xvii. 15, 17, 20, 21.

XXXII. THE HIGH PRIEST'S BLESSING.

NUM. VI. 22-27.

"*And they shall put My name upon the children of Israel.*" How glorious *this* name!—the name of the triune Jehovah, verses 24-26; the name into which all His people are baptized, Matt. xxviii. 19; the name of Him from whom all grace comes, 2 Cor. xiii. 14; the name of JEHOVAH, FATHER, Exod. iii. 14; SON, Exod. xxiii. 20, 21; Isa. vi. 1, 3; John xii. 41; and HOLY SPIRIT, 2 Cor. iii. 17.

This name He puts on all His people, Rev. ii. 17; iii. 12; not the name in word only, to designate those

who are called by it, Rev. iii. 1, but in the fulness of the blessings which these names indicate.

THE FATHER'S: *to bless and keep.* What blessing is there in life without the *love of the Father?* John iii. 16; xvi. 27; xiv. 21, 23. Who are kept, but those whom His love keeps? 1 Pet. i. 4, 5; Rev. iii. 10; John x. 29, 30; Rom. viii. 38, 39. *How* SAFELY *too* HE KEEPS! "*Not the least grain,*" Amos ix. 9; Isa. xl. 11; xliii. 1, 2; Exod. xxxiii. 14; 1 Sam. ii. 9.

THE SON'S: *to brighten by* HIS PRESENCE, Matt. i. 21; xxviii. 20; Heb. xiii. 5; to satisfy *with His grace;* "*be gracious unto thee,*" 2 Cor. xiii. 14; Heb. iv. 16; 2 Cor. xii. 9. How truly the words "*make His face shine upon thee*" express the relation of Jesus to His Church, for He is the face of God, Gen. xxxii. 30; Hosea xii. 4; 2 Cor. iv. 6. "*The angel of His presence,*" Isa. lxiii. 9; Rom. v. 10; Heb. vii. 25.

THE SPIRIT'S: *to reveal the Saviour,* John xvi. 14, 15; to show to us the *beauty of His person,* the *fulness* of His work; so to lift up HIS countenance upon us that, as from the sun's disc, so from His glory, Heb. i. 3, rays of light and love, of beauty and holiness, of sympathy and long-suffering, should penetrate our hearts and *transform us,* "*by the renewing of our minds,*" "*into the same image,*" John i. 16; Rom. xii. 1, 2; 2 Cor. iii. 18.

XXXIII. THE GOLDEN CANDLESTICK AND ITS LAMPS.

NUM. VIII. 1-4.

Again is our attention drawn to the beautiful symbols of HIS LIFE *in the Church;* of His light reflected from His people; of His relation to them as their *source of light*, John i. 9; xii. 35; viii. 12; of their relation to Him as light-reflectors, Phil. ii. 15, 16; Matt. v. 14, 16.

The candlestick, ver. 4, is the Church, Rev. i. 20; ii. 1. *His* Church, Eph. v. 25, 27, 32; i. 22, 23; the true Church, which never can perish, Matt. xvi. 18; Isa. liv. 9, 10, 17; Rom. viii. 38, 39. *One* candlestick to show its *real oneness*, Col. ii. 19; though in Rev. i. 20, seven, to show that though one and only one, it is yet distributed *throughout the world*, embracing all believers under its one faith and one hope, 1 Cor. i. 2; Eph. iv. 4-7; Rev. v. 8-10. It is *His Church*, and yet it is also HIS LIFE *in that Church;* His light *to that Church*, Zech. iv. 11, 12; Rev. xi. 4; John xvii. 23, for JESUS ALONE is the *true light*, John i. 9.

In two respects the candlestick with its lamps unfolds to us the glory of Christ in His Church, the beauty of that Church *through Christ*, 1 Pet. ii. 9; 2 Thess. i. 10.

IN ITS WORKMANSHIP. "This work of the candlestick was *of beaten gold*," ver. 4, for it is all *His workmanship*, Eph. ii. 10; Isa. lxiv. 8; liv. 11-13; Psa. xc. 17; cx. 3. His blessed Son *redeemed* the Church, Acts xx. 28; 1 Pet. ii. 24. His Spirit sanctifies, purifies, and beautifies it, by unfolding in *His* Word

the glory of JESUS, Eph. v. 25-27; John xvi. 14, 15; xvii. 17; Rom. viii. 29, 30.

It is not cast into its form. This would have been a *momentary* act; it is *beaten* into its form, "*beaten work*," of "*beaten gold*," ver. 4. And such, indeed, is His Church, in this as in other things like the *great Master* Himself, Heb. v. 8, 9. "He learned obedience by the things which *He suffered.*" And so she SUFFERS, 1 Pet. i. 7; iv. 11, 12; Heb. xii. 6-8; Mal. iii. 3, that she, too, may learn *obedience*, Rom. i. 5; Heb. xii. 1, 2; and, suffering with Him here, share His glory hereafter, 2 Tim. ii. 11, 12; Exod. xxv. 17, 18; Heb. ii. 11. How beautiful the *flowers* of beaten work that ornamented the candlestick; yet it was only because stroke after stroke had fallen upon it, and beaten it to a fineness that rendered it capable of being easily bent according to the Divine pattern, ver. 4; 2 Cor. iii. 18; Rom. viii. 29; 1 John iii. 2, 3. Her beauty is indeed *of Him.*

IN ITS LIGHT. As in the *holy place*, Exod. xxv., the golden altar of incense symbolizes the *intercession* of Jesus, Heb. vii. 25; ix. 24; 1 John ii. 1, the table of shewbread represents the *bread of life*, John vi. 48; His flesh given for the life of the world: so the candlestick is Christ, the light of the world, John i. 9; the *only* source of light to the Church. The candlestick, therefore, as representing Jesus was *always* lighted, but the lamps, the seven Churches, the Church *universal*, Col. ii. 19; Eph. iv. 16; v. 25, 30, were lighted from it, *from Him*, verses 3, 4; Matt. v. 14-16; Phil. ii. 15, 16; John xii. 35; Col. i. 17, 19; ii. 9.

There are, then, several aspects of this subject.

The MANIFESTATION *of light* TO *His Church. From the unseen Father*, 1 Tim. vi. 16; Heb. i. 3; John i. 18, *was light given*, Eph. v. 13. JESUS was the revealer, 2 Cor. iv. 6. Containing in Himself light from God, *the light of God*, He sheds it upon the Church, Mal. iv. 1, 2. He is *her light*, and yet He *imparts* of the *true light* to His Church, that she may be a *light-bearer* for Him, Phil. ii. 15, 16; Isa. xliii. 10; 1 Pet. ii. 9; Rev. i. 20.

The MANIFESTATION *of light* IN *His Church.* How fully and clearly this is shown in Zech. iv. 11, 12. There the candlestick is the Church, the olive branches represent JESUS, the Priest and PROPHET, the *Intercessor* and *Teacher;* and the golden pipes, the means through which the unction flows through the heart of Jesus into the hearts of His people, John xvii. 17; xiv. 23, 26; xvi. 14, 15, through the Word, Col. iii. 16; 1 Pet. i. 22, through prayer, Rom. viii. 26; Heb. iv. 14, 15, 16. Thus, the light of the Church is always fed by Him who supplies the *oil.* Coming in continued abundance from the *risen head*, Rom. v. 10; Heb. vii. 25; Psa. cxxxiii. 2, 3, it circulates through *all the members of His body*, Eph. v. 30; iv. 16; 1 John ii. 20, 27; and reappears in them as the light of *truth*, Eph. iv. 15, of love, Eph. v. 1, 2, of purity, Phil. iv. 8, and of *sincerity*, 1 Cor. v. 8; or expressing all in one, in the light of *consistency*, 2 Thess. i. 10. Nor is she supplied from her *risen head* alone, but also from her living friend and guide, her present Redeemer, for Jesus who lives *for her*, at the right hand of power, Heb. ix. 24, lives *in her also*, Rev. xi. 4; Col. i. 27; John xiv. 23; and thus the candlestick is Christ our

light, Christ in us, and Christ revealed to us by the Spirit's power, Rev. i. 4.

XXXIV. THE CLOUD ON THE TABERNACLE.

NUM. IX., X., XIV., XVI.

How clearly the meaning of the cloud is unfolded to us in ch. xi. 25. "*The Lord came down in a cloud.*" It was a symbol of the real presence of JEHOVAH the LORD among His people, Isa. lxiii. 9. The Patriarch's words had foreshown this, Gen. ix. 27, "HE *shall dwell in the tents of Shem.*" And what is the subject of all revelation but the fulfilment of this prophecy, showing how His "*delights were with the sons of men,*" Prov. viii. 31; how His "*goings forth have been from of old, from everlasting,*" Mic. v. 2; how He *went forth before the people,* Psa. lxviii. 7, for He had promised never to leave, never to forsake; how HE—*the brightness of the Father's glory,* Heb. i. 3—yet dwelt with His people, and "*bare them and carried them all the days of old*"; and how when the warfare is over, He shall dwell in person and visibly, among His redeemed, Rev. xxi. 3; xi. 15; Isa. xxxv. 8, 10; and the knowledge of the GLORY OF THE LORD (ch. xvi. 42; Luke ii. 9; Ezek. xliii. 4; Jude 14; 2 Thess. i. 9; 1 Thess. iv. 15, 16) "*shall cover the earth.*" The language of the symbol then is "*God with us.*" Emmanuel, Matt. i. 23, the Eternal Son guiding in love, even before He was born into the world, John i. 1, 14; xvii. 5.

But while we are beholding the *cloud* as it covers the tabernacle, let us learn the lessons it unfolds to us.

It teaches that the Lord is *always with His people*, Exod. xxxiii. 14, 16.

It shows WHY HE IS WITH US.—To *lead us* in our daily path, indicating when we are to rest, and when to journey, ch. ix. 18, 19, 22; x. 34; xiv. 14; Acts xvi. 6, 7; 1 Cor. xii. 7, 11; Gal. v. 16. How beautifully this is expressed in Ezek. i. 20. So guided by His presence, ver. 28, that "*whithersoever the Spirit was to go, they went.*" How blessed to be led by Him always; to follow the Lamb whithersoever He goeth, Rev. xiv. 1-4; to feel His presence and to walk in His love, Eph. v. 1, 2, 8; iv. 15. To warn us against *sin and pride*, ch. xii. 5, 6, 10; xvi. 42-48, teaching us by terrible lessons that where He dwells *sin cannot dwell*, Rom. viii. 10, 11; and that if we would live with Him here and eternally, we must "*be holy, for He is holy*," 1 Pet. i. 14, 15; Lev. xi. 44, 45. But above all, so to train His people on earth, by companionship with Himself in *spiritual communion*, ch. xi. 17, 25; xii. 5, 6, that they may be able to enjoy the *unveiled glory of His* very *presence*, 2 Cor. iii. 17; Rev. xxii. 4; Isa. xxxiii. 7.

These are some of its lessons. Have WE learned them?

Num. ix. 25. Two Lessons are yet to be learned from this precious symbol of the Divine Presence: a Lesson of LOVE and a Lesson of GLORY. The *love* that underlies the whole edifice, Jer. xxxi. 3; Deut. xxxiii. 3. The *glory* that shall shortly crown the work of His love, 2 Cor. iv. 17. Thus the cloud that teaches us that He is *ever with us*, leading us, warning us, training us, preparing us for the unspeak-

able glory of His own home, also teaches us *how* He drew us to Himself, and *what* he is training us for.

THE LESSON OF LOVE. We must mark the note of explanation here, the tabernacle, *namely*, "the tent of the testimony," for this speaks of His love, the cloud that covered the tabernacle resting also on the MERCY-SEAT. And yet it is strange that here the first lesson given us is of WRATH, Exod. xxviii. 35, for in the presence of Jehovah is *wrath unless sin be covered*, Lev. ix. 24; x. 1, 2; Num. xvi. 46-48, and the love shine forth instead, Lev. xvi. 13-15. But it is because of this, because of *sin covered*, that it does teach us so strongly of His love, for His LOVE *it was* that covered the sin, and in doing so covered the sins of *all His people*, 1 Pet. iv. 8; Psa. xxxii. 1, 2; John iii. 16; Eph. v. 25-27.

The cloud rested *on the mercy-seat*, and between the cherubim, the redeemed, Rev. v. 8-10; Ezek. x. 20. The mercy-seat was JESUS, sustaining in His own person His redeemed from the law which was *hidden beneath*, Heb. ix. 4; Gal. ii. 19, and with it from all the sins of His people ("for *sin* is the transgression of the law"), 1 John iii. 4; when the law is hidden its transgressions are hidden, and therefore the sins of all *whom He sustains*, of all the redeemed, Rom. v. 13; Psa. xxxii. 1, 2; ciii. 13, 14. How blessed, then, the lesson of love which the cloud gives, the guiding cloud resting on the mercy-seat, because the love of Jesus *covers all the transgressions* of all His people, 1 Pet. ii. 24; Isa. liii. 4-6, 10, 11; 1 Pet. iii. 18; 2 Cor. v. 21; Heb. ix. 27, 28; bears up in His own person, Exod. xxv. 18, 19, on His own *shoulders*, Exod. xxviii. 11,

12; Isa. ix. 6; Heb. i. 3, on His own *heart*, Exod. xxviii. 29, 30, by His *power*, Heb. vii. 25, and by His *love*, John xiii. 1, all those who *lay their sins* on Him, John viii. 24. No mercy without that love, Rev. vi. 16, 17; John iii. 36; but abounding love, mercy without limit, glory that may not be described to all those who, shielded by Him, come boldly to the throne of grace, the mercy-seat, Eph. ii. 4, and, like the cherubim, rest on the body of Jesus, Heb. x. 20, 10 (themselves *of the same body*, Exod. xxv. 19; Eph. v. 30; Heb. ii. 14, 16) while standing in His presence.

Num. xiv. 10. *The Lesson of* LOVE contained under the ark and its cloud, the symbols of His presence, unfolds to us many precious truths:—How He covers with His own body, Heb. x. 10; Psa. xxxii. 1, 2; Exod. xxv. 16, 17, 21, all our sins, the transgressions of His law, 1 John iii. 4; how He guides unweariedly through the wilderness of life, Psa. cxxi. 3-5, 7, all His people, in the pillar of cloud by day, and as a fire by night, ch. ix. 15-22, telling them when they can move with safety, ch. ix. 21, 22, and when they should tarry in their tents, x. 12, 33.

There remains yet for us:

The Lesson of GLORY. But how abundant this is; revealing to us the glory of His *presence* among His people, Exod. xxv. 16, 22, ch. xii. 5, 6; xiv. 10; the *reality of communion with Him* which they enjoy, 1 John i. 1-3; ch. xii. 6-13, but especially,

His glory in His Saints;

His glory in His Restored Temple.

On the foundation of His love rests His glory, Deut. xxxiii. 3; Rev. i. 5. First, He *loved* us, then

He made us *kings and priests:* and so it is here; first, the love that *covers the sins*, their *transgressions of His law;* and then, on this blessed ground of perfect pardon and forgiveness, the change *from glory to glory*, 2 Cor. iii. 18, the preparation of their natures for companionship with Him and His angels, Matt. xxv. 31; for the mercy-seat that covered the law was of the *same matter* as the cherubim; and the *beaten gold* that covered the *one*, Exod. xxv. 18, encased also *the redeemed;* one with Him in love, in death and suffering, they are also partakers of the Divine nature, 2 Pet. i. 4; 2 Tim. ii. 11, 12; Rom. vi. 4, 5; Phil. iii. 20, 21. Very blessed, then, this shadow; the cloud of glory resting on the gold-covered mercy-seat; and between the gold-covered cherubim, Lev. xvi. 13; Exod. xxv. 22; in the *midst of His people* for ever, 2 Cor. vi. 16, 17; Rev. xxi. 3, 4; vii. 14-17; 2 Thess. i. 10.

How real also is the coming glory, the glory of His restored temple; of His coming and kingdom! Because of sin the glory departed, 1 Sam. iv. 21; Ezek. viii. 6, 9, 13; here is the sin, and therefore the glory departs, Ezek. x. 4; xi. 23. But sin is forgiven; His glory covers it; the cloud stands above it; and therefore the *departed glory returns*, Ezek. xliii. 4; xliv. 4; Col. iii. 4; 1 Thess. iv. 13-16; Jude 14, to fill for ever the dedicated temple which His own hands have raised, 1 Kings vi. 7, 9, 18; viii. 6, 7, 10; 1 Pet. ii. 4, 5, 9; 1 Cor. iii. 16; 2 Cor. vi. 16.

XXXV. THE CENSER-BEARING HIGH PRIEST.

NUM. XVI. 46-48.

How solemn the lessons in which the Old Testament abounds: lessons of mercy, indeed, but also of *wrath*, 2 Pet. ii. 5, 6; Jude 7, 11; Matt. xxiv. 37-41. And yet, although lessons of wrath, Psa. cxxxvi. 15, 26, unfolding to us richly the long suffering and mercy of our God, 2 Pet. iii. 9. If the dead lie around, Num. xvi. 47, 49, yet the *High Priest*, the *Atoner*, stands in the midst, ver. 48.

We have then here a lesson of mingled mercy and wrath; or, rather, of *mercy staying wrath*, 2 Sam. xxiv. 16.

THE WRATH FIRST. How *real* is this, verses 46, 49, illustrating the solemn words of the prophet, Ezek. xviii. 4; Rom. vi. 23. Why then do any now say that God is so loving that He cannot be just? Rom. iii. 25, 26; 1 John i. 9. Is not the wrath real in verses 32, 33, 35? Was not the plague real in ver. 46, the deaths in ver. 49? And if wrath fell then on them that sinned, shall it not fall again? John iii. 36; Rev. vi. 15-17; Rom. xi. 22. The wrath then was *real;* our question is one only; how may it be avoided?

"*He stood between the dead and the living.*" Thus the question is answered in God's holy Word. The interposing High Priest *saves the living from the place of the dead,* ver. 48; Heb. iv. 14; 1 Pet. iii. 18. There are here then the following four subjects: the Incense, the Altar, the High Priest, and the staying of the Plague.

The INCENSE. The power of the high priest, founded on sacrifice, was exercised in his *intercession*, Heb. vii. 25, 26; 1 John ii. 1; Lev. xvi. 12, 15. For what is the *sweet incense* but the intercession of Jesus our great High Priest, John xvii. 15, 17, 20, 24; Rev. viii. 3. And when "*beaten small*" does it not teach that our minutest concerns, our cares, and sorrows, are all laid before Him who is able to sympathize with us in our infirmities, Heb. ii. 14, 17, and who bids us let "*our requests be made known*" to Him, Phil. iv. 6; and again in Lev. xvi. 15, does not the *sprinkled mercy-seat* teach us that the high priest's work in sacrifice avails before the throne of grace, so that to every soul *needing it* there is mercy and grace to help in time of need; power to hear the prayer; power to *stay the plague*, Heb. iv. 16. The wrath, therefore, else certain to fall, is averted by the interceding High Priest. The *plague*, Rev. xx. 14, may be averted by the INTERCESSOR.

We have seen the power of the *Intercessor*, the efficacy of *intercession*, ver. 48. We have next to consider on what this power rests.

The power of Intercession to *atone*, ver. 47, to make God and man *at one*, Eph. ii. 14-18, rests on the *altar* and the high priest, verses 46, 47. The incense that availed to make the "*atonement for the people*," ver. 47, *was kindled by fire from off the altar of sacrifice*, ver. 46; Lev. ix. 23, 24. The fire that consumed the *sacrifice*, Psa. cxviii. 27, must also kindle intercession, and the kindled incense must be waved by the atoning high priest, ver. 47.

What precious truths are given to us here! Inter-

cession avails to save from death, from ruin, from *the plague*, ver. 47; John xvii. 15; and its power arises from His *cross and passion;* from the *altar* at *Calvary*, 1 Thess. v. 10; Isa. liii. 5, 6; from His glorious resurrection and ascension, Eph. iv. 8; and from the *power of our High Priest, who pleads in the presence of God for us*, Heb. ix. 24; vii. 25-27. How blessed then to connect with these, *the staying of the plague*, the leprous plague of polluting sin, Lev. xiii. 5; the desolating hand of the destroyer Death *may be stayed*, Luke vii. 14; Hos. xiii. 14, if only from the altar of His sacrifice fire may be drawn to kindle the incense.

But are not these only shadows—passing shadows from a history long closed? Oh how very blessed to *know* that these *are* all indeed shadows, not thrown from the past and its records, but from the "*heavenly things themselves*," Heb. ix. 23; and that all is *real*, every word, a word of *truth* and glory to us.

But they must be *really* apprehended, Isa. lv. 10, 11; 1 Thess. ii. 13; not heard with the ears only, but received in the heart, Rom. x. 9, 10; Ezek. xxxiii. 30-33; Rev. iii. 6; for the plague is stayed only for those who are *partakers of the altar*, 1 Cor. x. 18; and "*eat of the Sacrifices*," Exod. xxix. 33; John vi. 53, 54; who believe so truly in the Son of God as their atoning Priest, Heb. ii. 11; that when they sin they lift their eyes to their Advocate on high, 1 John ii. 1; and pray that the incense cloud may arise, Rev. viii. 3, before the plague deepens, Rom. viii. 26; John xvii. 20, 17; and whose fellowship is with the Father and with his Son Jesus Christ, 1 John i. 3.

XXXVI. AARON'S ROD.

NUM. XVII.

How striking the lessons given in the Word concerning the things pertaining to eternity! But all are intended to impress us with the *reality* and *truth* of coming glory, 1 Cor. x. 6. In this chapter, two lessons are peculiarly prominent.

First: THE TRUE PRIESTHOOD; *whose it is*. How clear the decision! It belongs to him only whose rod *brought forth blossoms*, ver. 8; Heb. v. 1-3; iv. 14; to Him only who ever liveth to make intercession for us, Heb. vii. 25; who alone was made, not after the law of a carnal commandment, but after the power of an endless life, Heb. vii. 16. "*Our bones are dried*," Ezek. xxxvii. 11; and He alone is our Priest, who can infuse *life into the dry rod*, verses 8, 10; Eph. ii. 2; John v. 21; xiv. 19. And just as Aaron's name was written on the rod of LEVI, ver. 3; so is His name written on all who join themselves to the Lord as *true Levites*, 1 Cor. vi. 17; Isa. lxvi. 20, 21, and they also shall *share His priesthood*, Rev. i. 5; v. 8-10; iii. 12. Where, then, is the priesthood now? It is vested *solely in Him*, Heb. vii. 23; who died to atone for our sins, Heb. ix. 14; who lives to plead for all who look to Him, 1 John ii. 1; John vi. 37; who, in the power of that priestly intercession, is now preparing places for all who love Him, John xiv. 1, 2; 1 Pet. i. 4, 5, and who meanwhile raises *all the members of His body*, Eph. v. 30, of every class, of every rank, to that *spiritual priesthood*, in which they can "*present their bodies*" to Him, Rom. xii. 1, 2; viii. 11, in

anticipation of the time when He shall present them all to Himself, a "*glorious Church*," Eph. v. 25, 26.

Second: THE AVENUE *by which this priesthood was reached.* First, the *dry rod*, then the buds, the blossoms, the fruit. First, the rejection and death, then the exaltation and life: first, the self-denial, then the fruit abounding to the Father's glory. How beautiful, in this light, the Redeemer's work! Isa. liii. 1-6. JESUS, who being in the form of God, was equal with God, Phil. ii. 6-8, "*made Himself of no reputation*," and became *obedient unto death*, that, from the root out of the dry ground, 2 Cor. viii. 9, in the fulness of a new life, might arise the *olive trees*, Zech. iv. 11, 12; abounding with oil for its fellows, Psa. xlv. 7; Heb. i. 8, 9; Psa. cx. 2.

But then, while it points to the dry ground and the sapless rod, the symbol before us also points *to the life* which, *arising within it, shot forth from it*, and covered it with glory and beauty, ver. 8. In the life and sufferings of Jesus, in the sorrows that oppressed Him day and night, Psa. xxii. 1, 2, in the agony of Gethsemane, Matt. xxvi. 36-46, in the weight of woes that rested on Him at all times, John xii. 26-30, we see clearly and distinctly how the plague of sin, were it not for Him, would have withered up the fountain of human life, and left man indeed as a *dry rod.*

It is very blessed then, to see *the beauty of those buds and blossoms* which, the life of sorrow and suffering over, clothes, in Jesus and in His people, an else dry and sapless humanity.

It appeared by anticipation at the cradle of Jesus, Matt. ii. 11, when the wise men clustered round the

wondrous Child. It was seen in the earlier life of Jesus, when the world's learned ones marvelled to see in one so young, such surpassing wisdom, Luke ii. 41-47, 51. It was revealed to the Apostle when, speaking of the Saviour, he said, "*we beheld His glory, the glory as of the only begotten of the Father*," John i. 14. It appeared again at Cana in Galilee, when He "*manifested forth His glory*," John ii. 11; and "*His disciples believed on Him.*" It shone forth calmly and deeply at the grave of Lazarus, when a power truly Divine spake from His lips, John xi. 40, 35, 43. On the Mount of Transfiguration were seen rays from the brighter glory that shines perpetually in the higher life, Matt. xvii. 2-4; 2 Pet. i. 16, 17; and after His cross and passion, after His precious death and burial, what were those manifestations of a life beyond the grave, of a life that death could never henceforth assail, but the buds and blossoms that shot forth in unequalled beauty and grandeur, from what many had looked on as only a dry rod and a sapless branch, Luke xxiv. 13-32; John xx. 14-18.

When we remember that these are glimpses of the *glory of* OUR HUMAN NATURE, IN JESUS and *through Jesus*, and that, in the power of a risen life, He now *appears* in the presence of God *for us*, Heb. ix. 24; ii. 14, how very precious are those revelations of heaven's light and glory in *His* person. How satisfying these proofs of a life beyond the grave, John xiv. 19; xi. 25, 26; of a glory that neither sin nor sorrow shall ever dim, Isa. li. 11; xxxv. 10.

But the life of Jesus is OUR LIFE, the glory of Jesus is OUR GLORY, Tit. ii. 11, 12; Rom. v. 4, 5;

Matt. xiii. 43; for the name of Aaron was *written on the rod of Levi*, ver. 3; Jer. xxiii. 6; xxxiii. 16, and all *true Levites* shall share, therefore, the glory that God has given to Him, John xvii. 24.

We have not here then merely *proofs* of a better life, but, as in *buds and blossoms* from a *dry rod*, the blessed realities of a higher glory already begun, John v. 24; vi. 47; Col. i. 12, 13, seen in His resurrection and glory, in the beauty of His human character, 1 Pet. ii. 19-22; and anticipated truly and really in *our own souls*, Rom. viii. 16; 2 Cor. i. 21, 22, when planted together in the likeness of His death, Rom. vi. 5; Psa. xcii. 13; when, instead of dry rods, we shall be all trees of the Lord, Psa. i. 1-3; civ. 16; John xv. 16.

XXXVII. THE ASHES OF THE RED HEIFER.

Num. xix.

There are two subjects in this chapter: the one unfolding the *person and work of Jesus*, verses 1-10; the other the *application of His work to the souls of His redeemed people*, verses 11-22.

The Person and Work of Jesus. It is but one passage of many, that distinctly announce the precious truths of His cross and passion, and yet its language is beautifully clear and expressive.

His purity, ver. 2. The horned victim for *sacrifice* refers of course to the *Lamb of God*, Heb. ix. 13, 14; John i. 29, but the language of the passage points to the deeper truth of His *sinless* and *Divine nature*. "*Without spot*," "*wherein is no blemish*," are explained

in Heb. vii. 26-28; Isa, liii. 4, 5; they teach simply and explicitly that Jesus was *sinless;* and when we ask how He could be *sinless*, if a man, and in the truth of man's nature, they answer, as in Gen. xxii. 8; 1 Pet. i. 18, 19; Luke i. 35, as *God's Lamb*, as *God-man*, John i. 14. He was not a *man* only, which he was in very truth, but also *God in man*, 1 Tim. iii. 16, Emanuel (God with us); and, because "*the Second Man, the Lord from heaven*," "*He knew no sin*," 1 Pet. ii. 22.

His substituted life, ver. 3. "*One shall slay her before His face.*" Modern teaching makes, rather tries to make, Christ only an *example;* but, while the Word of God points clearly to Him as the *model man*, 1 Pet. ii. 19-24; Rom. viii. 3, 4; Isa. lv. 4, it states fully and emphatically that none can follow Him, unless they stand on the ground of His atoning work, John vi. 37; 1 Cor. iii. 11, for these are the words spoken by His followers, "*by whose stripes ye were healed*," Isa. liii. 5; *they are* "*redeemed*," "*ransomed*," "*bought with a price*," "*washed in His blood*," words which cannot refer to *an example*, but to *an atonement*, 2 Cor. v. 17-19, 21; Isa. xxxv. 10; 1 Cor. vi. 19, 20; Luke i. 74. Notwithstanding, then, all modern errors, the glorious truth remains for the Church of God, that, besides His example, we *have* peace through the blood of the cross, Eph. ii. 14, 17; Col. i. 14, 20, 21; for He "*died the just for the unjust*," 1 Pet. iii. 18, and *gave His life a ransom for* (*i.e.*, instead of) *many*, Matt. xx. 28; Mark x. 45; 1 Tim. ii. 6.

His Eternal Priesthood. "*Ye shall bring her to Eleazar the priest*," ver. 3, "*and Eleazar the priest*

shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle," ver. 4.

Again impressing the lesson of *blood;* but before it speaks of the sprinkling of His blood, it would raise our eyes to Him who died to save, but *lives* to apply the merits of His precious death, to all who look to Him for salvation, Isa. xlv. 22; Heb. ix. 28; Rom. v. 10.

How very comforting to the soul that needs help, to remember that it is laid "*on One that is mighty*," Psa. lxxxix. 19; on One that is able to save, Isa. lxiii. 1-5, 9; on One who not only laid down "*His life for the sheep*," John x. 11, 18, but who took it again and "*offered Himself*," Heb. ix. 14; not only the Victim offered, but the Priest who offered, Heb. vii. 28, 16, 23; and therefore One who LIVED *before the victim's life* began, John xvii. 5, who was *first* "*in the form of God*," before He "*took upon Him the form of a servant, and was made in the likeness of man*," Phil. ii. 6, 8; who was made "*not after the law of a carnal commandment, but after the power of an endless life*," and is therefore "*able to save*"; and it is because of that offering, because *blood has been shed*, that the High Priest sustains all His people on His shoulders, Exod. xxviii. 9-12, and bears their names "*upon His heart*," 29, 30; xxix. 20, 21, 1. It is the blood that maketh atonement, Heb. ix. 22; Lev. xvii. 11; that giveth life to our life, Gal. ii. 19, 20; that giveth power to *His intercession* as our Priest, Lev. xvi. 14, 12, 13, 11; John xvii. 20; v. 24.

And now we have remaining a twofold application of these truths: to the careless and to the child of God.

For the careless, what can be more solemn than the lesson here given as to the *result of sin?* "*Without the camp*" are the significant words that annouce the destiny of the unbeliever, and, unless JESUS be his SUBSTITUTE, ver. 5, then the wrath that fell on Him, for the believing soul that trusts Him, 1 John v. 12; Rom. viii. 1; iv. 25, must fall *for ever* on him who rejects or disregards, Heb. ii. 1-3; and *himself*, ver. 5, shall for ever "*without the camp*," suffer the penalty of rejection, Lev. xiii. 45, 46; Rev. xxii. 15; xxi. 27; 1 Sam. ii. 9; Mark ix. 44, 46, 48.

For the child of God, for all, how blessed the provision for the removal of sin! "*The priest shall take of her blood with his finger and sprinkle of her blood directly before the tabernacle*," ver. 4; "*before the tabernacle*," towards the mercy-seat, in the presence of the Lord, as if appealing to Him to pardon because of His blood; pleading for the sinner, for HE died to atone for sin; and "*seven times*," because its efficacy is all sufficient, His atonement is "*full and perfect*," and, while "*without shedding of blood there is no remission*," through His blood we have "*access to the Father*," Eph. ii. 18; "*boldness to enter into the Holiest*," Heb. x. 19, 20.

XXXVIII. THE WATER OF PURIFICATION.

NUM. XIX.

In our last subject, verses 1-10, the work of our blessed Lord for us, His priestly work in offering Himself "without spot to God," Heb. ix. 14; and His expiatory sufferings, verses 3, 4, as our Victim,

Mark x. 45, were set before us. We have now to consider the application of that work to the soul of man, and the deep need that unceasingly demands its cleansing power.

There are three lessons within this portion :—

1. The exceeding sinfulness of sin, verses 11-16.

2. The facility with which it may be contracted, verses 11-16.

3. The purifying power of the "*water of separation*," verses 18-22.

THE FIRST is *the lesson* of all Scripture, taught in every page, Rom. iii. 10-19 ; but how expressive the language here. "*He that toucheth the dead body*," verses 11, 15, 16; as if he would impress upon us a true sense of the holiness of GOD *our Father*, 1 Pet. i. 15, 16; the beauty of holiness in JESUS our Redeemer, Psa. xc. 17 ; the perfect happiness, love, and peace that dwells in heaven among His holy angels and "*the spirits of the just made perfect*," Psa. cx. 3 ; xcvi. 9, and the impossibility of "*anything that defileth*" finding entrance there, Rev. xxi. 27. In order to this, the *nature of sin must be understood.* It should be to the believer, to him who is "*of the household of God*," Eph. ii. 19 ; as the corruption of the grave ; so that he would *find no more pleasure* in sin than in contact with the decaying remains of the dead, but should shrink with instinctive dislike from one as from the other, 1 John ii. 15, 16 ; 2 Cor. vi. 17 ; for sin is *more polluting*, and defiles more deeply, inasmuch as moral evil, impurity, evil thoughts, and worldly pleasure, leave stains *on the soul* and *conscience*. It is to JESUS and His saints as *the open grave, as corruption*, ver. 18 ;

and should be so *to all His people*, Isa. lx. 21 ; Psa. xlv. 7, for God will reject from His presence every impure thought, and every soul then found *harbouring impurity*, Psa. cix. 17. "*He loved cursing*," "*he delighted not in blessing*," therefore the blessing shall be "*far from him*," the cursing shall "*come unto him*," he shall be "*cut off from among the congregation*" as one "*unclean*," ver. 20 ; Lev. xiii. 46.

How great is the facility for sin. "*Free among the dead*." This indeed describes the believer's position, "*alive unto God*," but yet standing among those *dead in sins*, Eph. ii. 1, 2 ; living in their midst, Phil. ii. 15, 16 ; Isa. vi. 5, and breathing an atmosphere laden with pollution and temptation, Cant. ii. 2 ; Psa. lvii. 4, 6 ; 1 Pet. v. 8. How easy, then, to *touch* the dead, when we are surrounded by death. How easy to become defiled by the grave, ver. 18, when we are in the midst of those whose "*throat is an open sepulchre*," and "*the poison of asps is under their lips*," Rom. iii. 13 ; Psa. v. 9 ; Num. xxi. 6 ; Eph. vi. 12 ; Psa. x. 4-11. How earnest, then, we should be in keeping our garments, lest they should become "*spotted*" with disease, Rev. iii. 4 ; Lev. xiii. 47, 49, 52 ; Jude 23 ; James i. 27, in avoiding the path of sin, knowing to what it leads, Prov. iv. 14, 15 ; vii. 27, in repressing thoughts of sin, which, while they leave *their own stain* within, inevitably prepare us for acts of sin when the occasion occurs, Psa. li. 6, 10 ; John iv. 14, 24, and should we not also remember, that while dangers abound around, and sin and death lie in our path, there is within us a voice that says "*to corruption, Thou art my father ; to the worm, Thou art my*

mother," Job xvii. 14; a law that when we would do good, evil is present with us, Rom. vii. 21. It is not enough, then, *to know* that death is around, but feeling the evil within, to cling the more closely to Him in whom alone we can ever abide safely, John xvii. 15; xv. 4-7.

Our last subject is a blessed one. However defiling the sin that has stained the soul, Isa. i. 18; 1 John i. 7, His precious blood cleanses and purifies, Rev. vii. 14-17, and makes us at last more than conquerors through Him that loved us, Rev. xii. 9; Rom. viii. 37. How beautiful, then, here, the fine typical outlines of this salvation in its cleansing and in its purifying power.

The "*ashes*" from the *slain victim*, ver. 17; the "*running water*," the constant symbol of the *living Spirit*, John vii. 37-39; iv. 14; Ezek. xxxvi. 25-27; 1 John v. 6, both combining to show the sinner that the power of salvation is ever *twofold:* the power of the blood, ver. 4, to justify, to atone, Rom. v. 1; viii. 1; 1 John i. 9; the power of the Spirit to purify, to beautify those partakers of the blood, Eph. ii. 19-22; Phil. ii. 11, 12; 1 Pet. i. 22; 1 Thess. ii. 13; with their *blended* symbols, the unclean *must be sprinkled*, ver. 19, not with *either*, but with BOTH, for *purity* must ever belong to His redeemed, as truly, though not as fully, as it belongs to Himself, 1 Cor. v. 7, 8; John xii. 26, 27; 1 John iii. 2, 3. Sprinkled with this (and the cedar wood, the hyssop, the scarlet, ver. 16; Lev. xiv. 4-6; John xix. 29), justified by His blood *on the third day* (when His work was *completed in time*, 1 Cor. xv. 4, 17-20; Rom. i. 4), whatever may have

been the defilements of the past, the sinner, once so unclean, shall on the *seventh* day, the day of His millennial glory, be found for ever purified, ver. 19; Col. iii. 4.

XXXIX. THE ROCK GIVING FORTH ITS WATERS.

Num. xx.

Again this miracle recurs: *the water from the rock;* but not as a repetition of the former, Exod. xvii. 6; for that was wrought at the *beginning*, when the Lord's people were entering on the forty years of wilderness wanderings; but this was near its close, when they were about drawing towards Jordan to cross to the Canaan shore.

The Apostle Paul, in referring to the former, uses a remarkable expression—*they drank of that rock that followed them*, 1 Cor. x. 4; from which we learn that the water appears before us under a third aspect, as *following* the people of God throughout, from the beginning quite to the close of their dark and troublous wanderings.

These references give us the prophetic aspect of this miracle. The central one, 1 Cor. x. 4, its spiritual teachings.

The first, the water from the smitten rock, we considered at length in earlier pages—see p. 23. Its reference is clear: to the *crucified* Saviour, to Him who was "*smitten of God and afflicted*" for us, who "was *wounded* for our transgressions," who "was *bruised* for our iniquities," Isa. liii. 4-6; who gave "His life a ransom for many," and died that we might

live, Mark x. 45 ; 1 Pet. iii. 18. The smitten rock can only be this crucified Jesus, and the waters from this rock the Spirit's influences flowing from His cross, John vii. 37-39 ; Gal. iv. 4-6 ; to teach that where His blood seals for safety, Exod. xii. 13, where His blood cleanses from the dark stains of sin, 1 John i. 7, there *invariably* His Spirit dwells ; to purify, Rom. viii. 11 ; to cleanse, 1 Pet. i. 22, that His redeemed ones may, by those precious influences, be so changed that the Father may be glorified in them, admired in them, 2 Thess. i. 10 ; and have a desire to the work of His hands, Eph. ii. 10 ; Job xiv. 15.

This outpouring, the first, Exod. xvii. 6, corresponds to the former rain of the prophet Joel, ch. ii. 23 ; for by it was the Church watered when gathered first from the murmuring Jews, and from the idolatrous Gentiles, Acts ii. 1-12 ; x. 45. But there is also the *latter* rain, Joel ii. 23, the outpouring of the Spirit's influences ; not to water the seed sown, but to ripen for the coming harvest, Joel ii. 28.

How blessed to anticipate this outpouring! To wait for those droppings out of the Divine fulness, under which, raised from her slumbers, the Church of the redeemed shall stand ready to receive her coming Lord, Matt. xxv. 5, 10.

Of this outpouring the prophet Ezekiel speaks, ch. xxxvi. In the earlier verses, the restoration and revival of the Lord's work in Israel is brought before us, verses 8, 9, 17, 25 ; then he passes on to the glorious promise of the Spirit's influences and indwelling, verses 25-28. In ch. xxxvii., the restoration of Israel, the quickening into life, and clothing in

beauty the *dry bones*, verses 11-14, the reunion of the ten tribes, still dispersed, and the house of Judah, verses 19-22; and the establishment of a glorious kingdom under the one King, the one Shepherd, ver. 24, David, John x. 14; Ezek. xxxiv. 11, 12, 16. Then comes the final outburst of evil, ch. xxxix., under Gog and Magog, of which Rev. xx. 6-10 also speaks; and last of all the Temple of God, ch. xl., rising in its beauty and glory for an habitation of God, through the Spirit, ch. xliii. 4; xlvii. 2; John vii. 39; iv. 14; Eph. ii. 21, 22; 1 Pet. ii. 4, 5; of which Rev. xxi., xxii., also speaks, closing the inspired records by this vision of the Church's glory.

For this latter rain we wait, Ezek. xxxvi. 25-27; Joel ii. 28. Its droppings have been felt in various places already, for the Lord is reviving His Church, and awakening His people into life and love; but we wait for its *fulness;* we can say with the dying patriarch, we have "*waited for Thy salvation, O Lord*," Gen. xlix. 18. Nor do we wait in vain; the droppings have already begun; the outpouring shall soon be here, Heb. x. 37; Jude 14; Acts i. 11. THE LORD IS COMING, 2 Thess. iii. 5; Rev. i. 7; xxii. 20. Oh, what a prayer for us, this closing verse!

From the prophetic view that points to the coming glory, we now turn to one that tends expressly to *preparation* for that glory, the view indicated in 1 Cor. x. 4; where the Apostle shows that although we look for an abundant outpouring shortly, yet we have now the water from the ROCK *which follows us*.

Here, therefore, old truths, doctrines yet in force, ere yet His coming inaugurates a new era, are brought before us to be *again considered*, Jer. vi. 16.

And *first* the *character* of Israel, of that Israel which had received so much from His abounding mercy, Exod. xv.; Psa. cxxxvi. Still *chiding*, Num. xx. 3; *murmuring*, ver. 4; preferring death, ver. 3; to their hope of glory, ver. 5. Oh, how true God's words about man! Psa. viii. 4; how wondrous *His* salvation, that such a one as man should be in glory! 1 Cor. vi. 10, 11.

But is it not because of *God's character*, ver. 6, God's faithfulness, God's name, God's glory; "*The glory of the Lord appeared unto them*," ver. 6. Who is THE LORD but Jesus? 1 Cor. x. 9; Jer. xxiii. 6; John i. 18; and what is *the glory* but that seen *in the face of Jesus?* 2 Cor. iv. 6. Therefore, they who sinned *were not consumed*, for Himself *bare their sins*. Oh, how blessed that word, "*the same yesterday, to-day, and for ever*," Heb. xiii. 8. Blessed, indeed, that unwearied long suffering, that *unchanging love*, 2 Pet. iii. 8, 9; John xiii. 1; Jer. xxxi. 3; Deut. xxxiii. 3.

"*It shall give forth His waters*," for *fresh supplies* are *His* remedy for His people's murmurings and weaknesses; a more abundant outpouring from His own fulness, John i. 16; that prevailing sin may be quite overcome through abounding love, Gal. iv. 5, 6; Eph. i. 13, 17, 18; iii. 17-19. How precious this assurance to His people in their deep needs and sorrows: "*it shall give forth His waters*," those blessed streams of *grace*, of *sympathy*, and *love*, poured

by the Spirit, the life-giver, into the hearts of the mourners in Zion, Isa. lx. 1-3; Cant. iv. 15; those refreshing showers, Joel ii. 28; that fertilize and refresh the thirsty soul, amid a dark and barren wilderness, Isa. xliv. 3; Ezek. xxxvi. 25-27; sometimes *through the Word*, Isa. lv. 10, 11; sometimes in His *providential leadings*, Isa. xxx. 21; Ezek. i. 12; Gal. v. 16, 25; often, *very often*, in answer to *prayer* and *praise*, Isa. lxv. 24; Psa. xxxii. 7, 8; 1 John i. 1-3. How very sweet to hear that voice in the still prayer-hour; to know that the Spirit of grace is ready to *fill* the hearts of all His waiting saints, who long to draw from His fulness, John i. 16; Eph. v. 18; 1 Cor. xii. 7; Rom. v. 5; to feel that the *oil*, the blessed unction of His truth and love, is flowing from the heart of Jesus into our own, 1 John ii. 20; Zech. iv. 11, 12; and that He is dwelling in us, Rom. viii. 9-11; keeping our hearts, 1 Pet. i. 5; John xiv. 23, and purifying our souls, 1. Pet. i. 22.

How abundant, too, are the supplies which He provides for those who ask, "*exceeding abundantly above all that we ask or think*," Eph. iii. 20. Ask what we may, it *cannot be too much*, for He has promised and He cannot lie, Tit. i. 2; Rom. viii. 32; the rock gives forth its waters, and we have but to ask that we may receive. And what receive? Spiritual life, peace, blessedness, and glory for ourselves, for our children, Matt. xviii. 19; Mark xi. 24, for all who are dear to us in life. How important to remember in all this that it is the SPIRIT who pleads *successfully* in us. We know not what to pray for as we ought, but He pleads *in our hearts*, Rom. viii. 26;

and the prayer is heard and answered, 1 John v. 14, 15. Is it not well, then, for us to ask, Why we *have* not? James iv. 2; Why we *ask not* so as to have? Luke xi. 14; and, Is the Spirit *really* within us, and not only so, but springing up like the waters of a living fountain unto endless life? John iv. 14.

Oh that we had, or were really looking for, fresh supplies of His life-giving Spirit; that we were *filled* with the Spirit, *full of the Holy Ghost and of faith*, Acts xi. 24. "And of faith": Why this, here? Because faith asks and faith receives, James v. 17; Mark xi. 22, 23; and when we speak of the Holy Ghost, and long for His influences, God would remind us *we have not because we ask not.*

Why did God suffer His people here to want water? Did not He who redeemed them love them? Heb. xiii. 5. Was it not that they might feel the want, and that prayer might be thus drawn out? John ii. 3, 4. And thus we, too, are left, that, feeling our need, and longing for fresh supplies, we may *speak to the Rock*, 1 John i. 3; John xiv. 13, and *asking* may *receive*, verses 16, 17.

How *must the waters be brought forth?* verses 7-13. This is our closing subject in connection with this passage, but under it we have some precious truths, some solemn warnings.

We have already referred to Exod. xvii. 6, in order to show that a supply of water was given to Israel on *two occasions:* at the beginning of their wanderings; and, nearly forty years later, at their close. We now again turn to that *earlier* effusion, in order to note the

difference as to the *way* in which the waters must be *brought forth*. In Exod. xvii. 6, "*Thou shalt* SMITE *the Rock*," for this was the *first* occasion; and the Saviour Himself shows that until He had been smitten, the waters could not come forth, John xvi. 7; xii. 32, 33; vii. 37-39. The *death* of Jesus first, and *then* the gift of the Spirit's influences; the *cleansing of the soul* first in the blood of Christ, justification, pardon, and righteousness, through His atonement, Rom. iv. 25; v. 1; viii.; Isa. liii. 5, 6; lxi. 10, and then the sanctifying, purifying power of the Holy Ghost, John xvii. 17; 1 Thess. ii. 13; 1 Pet. i. 22, quickening and transforming, Rom. viii. 11; xii. 1, 2, that the justified may also be changed and beautified.

Now in this earlier miracle, Exod. xvii., two things are manifest: (1) that the *waters* flowed from the *smitten* rock, and that they followed the Church, 1 Cor. x. 4; *abounding*, Eph. v. 18, and *abiding;* (2) that the work of the Church's justification was done, *finished ere they began to flow*, John vii. 39; and if finished then, *never* to be repeated, Heb. x. 14. The *Holy Ghost was not yet given because Jesus was not yet glorified;* from this it follows that when the Holy Ghost *was given*, Jesus *had been glorified*, when the waters began to flow, the rock *had been smitten*. The Redeemer had died, the just for the unjust, and the Church stood *justified by his death*, Rom. v. 1.

The terms of the *second* miracle are very different from those used in Exod. xvii.; here we read, Num. xx. 8, "*Speak ye unto the rock before their eyes;*" not *smite*, but "*speak ye*"; for now the Rock had been

smitten and it needed only the word of faith. Christ has suffered and *it needs not to smite Him again* in order to obtain the Spirit's influence. "*By one offering He hath perfected for ever them that are sanctified*," Heb. x. 14. They should not have smitten then, but only *spoken* to the smitten rock, and because they smote, sin was contracted, guilt incurred, and the penalty inflicted, ver. 12. As a mere historical fact this arrests our attention; but as part of the type-teaching of the Old Testament, it unfolds truths of deep and blessed importance:—That a *repetition* of that one offering cannot be made without guilt incurred, without a penalty to be inflicted, Heb. ix. 25-27; x. 10, 20-22. The doctrine of Scripture is clear and unmistakable: "*The Lord hath laid upon Him the iniquities of us all, and by His stripes we are healed*," Isa. liii. 5, 6. If *healed* really, why do we look for a *repetition of that act of sacrifice* by which we are healed? Was not the sin of Moses this, that when God said, "*Speak ye to the rock*," he smote it instead of speaking to it? And do not the words teach us also, that where we need and desire the Spirit's influences, Eph. v. 18, it is not by a *sacrificial act* we obtain it, but by speaking to the Rock already smitten. We need then to rest in all our needs on the atonement once made, and recognising in Jesus our *only Priest*, Heb. vii. 23, to rest in His finished work, knowing that now "*there is no more offering for sin*," Heb. x. 17, 18. That *faith* and the *prayer of faith*, avails to draw forth from the smitten Saviour abounding supplies of grace. How blessed now the words, "*Speak ye* to the Rock," 1 Cor. x. 4; assuring

us, as they do, that whatsoever we shall ask the Father in His name, that He will do, John xiv. 13, 14. He gave that Rock *to be smitten;* He sent His Son to be crucified for us; He delivered Him up for us all, and "*how*" asks the Apostle, "*shall He not with Him also freely give us all things?*" Rom. viii. 32; Mark xi. 24. In smiting the rock again, Moses *sanctified not God* in the eyes of the children of Israel. It is only by *resting* in that One Offering, by praying in the confident assurance that His death is the ground of every blessing, that we honour Jesus and sanctify God, Num. xx. 11, 12.

How blessed, too, to remember, that they who honour Him thus, shall be honoured by Him in *bringing souls into the land*, ver. 12; John xii. 32; iii. 14; Psa. cxxvi. 5, 6.

XL. THE FIERY SERPENTS.

NUM. XXI.

There are three Lessons contained in this portion:

1. The nature of God's dealings with His people as a moral Governor, verses 1-6.

2. The realities of the unseen agencies arrayed against His people, verses 6, 7.

3. THE REMEDY (in type).

God's dealings with His people as their MORAL GOVERNOR.

How frequently we meet with details of sin and rebellion in the inspired history of His people! Yet He loves to *cover* sin, Psa. xxxii. 1, 2; Isa. xliv. 22. Why then so constant a record of sins, so fearful an

exposure of their corruptions? verses 4, 5. Chiefly that His children may see *what sin is;* how impossible that sin can lurk in the characters of those who are to dwell with Him in glory, Psa. xv., xxiv. 3, 4; and how earnestly, then, they should strive against sin, and purge out "*the old leaven*," so as to be "*a new lump*," 1 Cor. v. 7, 8.

But in order to strive successfully we must have before us our true characters; God's *view of sin*, even in His own people; and God's mode of expelling it.

Do not verses 4, 5, with many similar ones, as ch. xx. 3-5, unfold to us very clearly what our characters really are, if left at all to our own waywardness?

Self seems to have been the sole principle of the murmuring in ch. xx. Self-indulgences and Egypt; indolent ease even amid Egypt's darkness, rather than the *energy*, the *faith*, and *trust* which life with God involves. Scarcely had they been delivered from Egypt, ere they murmured for want of water, Exod. xv. 23, 24. And now the verse which follows the record of their deliverance from the Canaanites (ver. 3) records their discouragement "*because of the way*," ver. 4. How truly do we see ourselves pictured in these Israelites: our mercies in the past, how many! and yet how often notwithstanding, we are not only discouraged because of the way, 1 Pet. i. 6, 7; iv. 12, but even speaking against God; failing to draw nourishment for our souls from the spiritual food that alone can sustain, ver. 5; Deut. viii. 3; John vi. 47, 50, 54.

God's view of sin, even in His own people. Are

there not some mistakes made touching this? Do not some think and feel as if, because His blood *cleanses*, therefore sin in a believer is not of *much* consequence? Should we not remember then these words, ver. 6, "*the Lord sent fiery serpents*," etc.? the bitter results of sin; but chiefly because sin puts us under the power of Satan and *his wicked spirits*, Eph. vi. 12; 2 Cor. xi. 15; 2 Sam. xii. 10, 14; 1 Kings xxii. 22, 23. True still in principle, as in fact, the words of the Apostle, Rom v. 12, "*death by sin*." Can anything, then, show more clearly how *truly* God hates sin, than His allowing its bitter results to abide among His own children, Eph. ii. 19, in order that the love of Christ may purify them through the teachings of personal experience? Rom. v. 3-5; 2 Cor. iv. 17, 18; vi. 16, 17; Mal. iii. 3; Heb. xii. 6-12. Hence, the one great *lesson* left us by trials is "*to purge out the old leaven*," 1 Cor. v. 7, 8; John xv. 1-3; the one great motive, that we may be like Him, and *fitted for companionship* with Him in glory, 1 John iii. 2, 3.

God's mode of expelling sin. How needful to bear in mind that sin *must be expelled*, the old leaven *must* be purged out. But how? Sometimes, through the power of the Word, John xv. 3; sometimes, by the convincing power of the Holy Spirit, John xvi. 8; but frequently, most frequently, by reason of the sin within; by the chastening rod. Very suggestive, then, are the words, "*the Lord sent fiery serpents among them*," in the light of later revelation, Acts vii. 42; Rom. i. 24, 28; 1 Pet. i. 6, 7; iv. 12, to teach us that God *through our own sins* purifies, Num. xxxii. 23;

Jer. ii. 29. Bitter indeed are the wounds of *those serpents;* bitter in themselves, and bitter in their results, 2 Sam. xii. 10, 14, 16; but blessed after all, Mal. iii. 3; 1 Pet. iv. 1; if they who are chastened are led to kiss the hand that smites, and, like Israel here, ver. 7, to say, "*we have sinned*," Rom. vi. 12, 14, 22.

Num. xxi. 6. Our second subject under this passage, "The reality of the unseen agencies arrayed against the people of God," is now before us, 2 Cor. xi. 13-15; ii. 11.

The words are few, but distinct in their sound. "*The Lord sent* FIERY SERPENTS," "*and they bit the people*," "*and much people of Israel died.*" The serpents, their sting, the ensuing death, all were *real;* but not more so than the deeper facts of which they are only faint symbols, the "*wicked spirits in high places*," the stings and stains they leave behind, and the end, death, dark, deep, and overflowing, to which they lead, Eph. vi. 12; Rom. vi. 18-23; Ezek. xviii. 4; Rev. xx. 14.

But what did these fiery serpents symbolize? Our first thought on reading the passage is of Satanic influence, of the wicked spirits that, entering in, make "*the last state worse than the first*," Luke xi. 26. And is there not much to confirm this view; much to show that evil spirits are arrayed against the people of God now as then? Eph. ii. 2; 1 Pet. v. 8; Luke xi. 14, 15; that they represent, then, the *powers* of darkness; not the wiles of the devil, so much as the unseen agencies that lay these snares, must not only be admitted, but must lie as the basis of our interpretation, Matt. xiii. 19; Rev. xx. 2.

But then the brazen serpent was Jesus, John iii. 14. He was made "*in the likeness of sinful flesh, and for sin*," for us, Rom. iii. 3; and as His type, the serpent of brass was made in the likeness of the fiery serpents, ch. xxi. 8, 9. How, then, may we understand these two truths in their mutual connection? Jesus made in the likeness of a serpent; and the fiery serpents symbolic of Satanic agencies, of wicked spirits? Only by taking *another truth* which serves as the foundation on which both these rest: that Jesus took on Him *our nature*, and was found in fashion *as a man*, Phil. ii. 6-9; Heb. ii. 14. And keeping these three before us, we have the following doctrines evolving themselves: the arena of the struggle between good and evil, between light and darkness, between Christ and Satan, is the *heart of man*. The great question is now being settled, who shall dwell *there* for ever? In this contest, Gen. iii. 15; Rev. xii. 9-11, the Spirit of Jesus dwells in and beautifies those who *look unto Him*, Heb. xii. 1, 2; Rom. viii. 10, 11; and the spirit of Satan dwells in and corrupts by continuous degradation, by the temptations, the sins, the allurements of the world, all who care not for the higher life of glory; and not only *degrade*, but, after a little training, use them for *their own purposes*, so that, consciously, or unconsciously, with design or without, by their influences, by their example, they may mislead or hinder, prevent or keep in error, as many around them in life as their social circle embraces. These are the fiery serpents, not *wicked spirits* in heavenly places, Eph. vi. 12; but wicked spirits *in the corrupted hearts* and minds

of the ungodly "*flesh and blood*," Eph. vi. 12, misleading, through them, multitudes day by day, John viii. 44, 38, 41 ; 1 Tim. iv. 1-4 ; 2 Thess. ii. 10, 11. Here all three truths meet and are satisfied. The fiery serpents represent wicked spirits, for they are the real actors in the world of sin ; but the fiery serpents also very clearly represent *human beings led by* and serving Satan, Rom. vi. 16-19 ; 2 Tim. iii. 2-6 —the deceived agents of their subtle master ; but, while deceived, also deceiving, 2 Pet. ii. 1-3, 13, 17, 12 ; Heb. iii. 13 ; and therefore it is also true that, as the brazen was like the fiery serpents, so Jesus was made in all points like unto us, *sin only excepted*, in the likeness of those who were oppressed by Satan, that He might deliver, Heb. ii. 14, 15 ; Luke xix. 10. But what a solemn lesson is left to us from this subject ! Put on indeed "*the whole armour of God*.' But why ? Because we wrestle not against flesh and blood only, in our daily walk through life, but against wicked spirits, who use the corrupted minds of those around us as avenues for scattering their seeds of death among all within reach, Deut. xiii. 6-10, and even "*the wife of thy bosom*" to be rejected, if a *medium for transmitting corruption*.

XLI. THE BRAZEN SERPENT.

Num. xxi. 8, 9.

The Remedy. We have seen in these verses the depravity of man—the reality of his fall illustrated, verses 4, 5. We have seen the true character of the enmities arrayed against him in his fall, the powers of

darkness under *human agencies*, Eph. vi. 12; 1 Kings xxii. 23; 1 Tim. iii. 9, 7; Eph. ii. 2. It remains now to dwell upon that most blessed subject, the means provided by God for escaping these enmities, and rising again to the true level of man's nature before his fall, Heb. ii. 7.

The brazen serpent was made *in the likeness* of the fiery serpents, and in this type is revealed to us the marvellous manifestation of divine love in the humiliation and incarnation of the Eternal Son, Rom. viii. 3, "*made in likeness of sinful flesh, and for sin;*" "*in the likeness*," because "the children being partakers, *He also Himself likewise* must take part," that He might be "*a merciful and faithful High Priest*"; that having Himself "*suffered, being tempted*," He might be "*able to succour them that are tempted*," Heb. ii. 14, 16. How blessed this doctrine for us! The mighty Redeemer, who overcame "*him that had the power of death*," came in our nature, in our likeness, that He might be "*touched with the feeling of our infirmities*," and, standing amongst the fallen ones, be able to say "*Come unto* ME," Matt. xi. 28, "*I will give you rest.*"

Most precious, too, is the thought that He who thus invites the weary is not less the mighty God, "mighty to save," Isa. xliii. 1, than the loving and sympathizing man; "*mighty to save*," because He came not to *set an example* only; not to show how men ought to rise and walk; not to infuse a spirit of enthusiasm by which the earnest-minded and true-hearted might be led to rally around Him as their so-called Chief, but to stand in their place, 1 Pet. iii.

18, to bear their sins; not only taking them away as diseases, but also bearing them in His own body; bearing, in the sinners' stead, Matt. xx. 28; 1 Tim. ii. 6; 1 Pet. ii. 24; Isa. liii. 5, 6, the wrath, the stripes, which else must have been borne by them, John iii. 36; and thus, by an *atonement* effected by the *substitution* of His life (His blood), Heb. x. 20, for the lives of men, to save the souls of multitudes, Rom. v. 10, 11; Eph. ii. 4, 5, for the day of His glory. Blessed indeed for us is the word "*so must the Son of man be lifted up*," John iii. 14.

But in this word there is something further to meditate upon. Is the verse satisfied by saying that He must be lifted up? He was lifted up. Is there not evidently this besides, lifted up in our hearts, if lifted up for us on the cross? The words are repeated in John xii. 32, and evidently in this sense. And rich indeed is the lesson which the Redeemer leaves to us with them. It is when lifted up, when honoured, when confessed openly and faithfully, when glorified in our persons and in our homes, that Jesus still gathers round Him our children, our friends, that through us He still *draws*, Cant. i. 4, 7, 8; John i. 36-38. Oh, for grace to lift Him up so that every child of our homes, every member of our families may be drawn to Him here, and share His glory hereafter, John iii. 30; Psa. cxvi. 12; cxxvi. 5, 6; Exod. xii. 26, 27; Deut. vi. 7.

But the passage contains another word: "*when he looketh upon it*," Num. xxi. 8. It is a glorious promise, "*shall live*," John xiv. 19; xi. 25, 26; vi. 53, 54; but the deeper its glory the more earnest should all be in

ascertaining the true conditions. It was spoken for all, but *of value only to him who looked.* Philosophy might here fairly inquire, Why not saved without looking? Why not healed without the serpent? But philosophy must accept God's terms, or perish; and, just as in the later times it was said, 2 Kings v., "*wash and be clean,*" so here it was said, so still it is said, that "*whosoever believeth on Him should not perish, but have eternal life,*" John iii. 15; xvii. 20.

It was well for him who silenced the reasonings of Satan, that he might listen to the voice of God, 2 Kings v. 13, 14. It is well for all now, when, following his example, men turn from the reasonings of Satan still, and hear the Redeemer's words of grace, while they still sound in their midst, "*Look unto Me, and be ye saved,*" Isa. xlv. 22; lv. 1-4.

How blessed for us, for every needing soul, those words "*whosoever believeth,*" Num. xxi., *looks unto Him.* How plainly they seem to say to us, "He was lifted up, you have but to look; He received the stripes, you have but to trust; His blood was shed, you have but to '*wash and be clean.*'" Oh, when shall we trust Him as we ought? When shall we so lift Him up that, being ourselves first His workmanship, Eph. ii. 10, we may also be workers together with God, and draw others with us?

XLII. THE ARK IN JORDAN.

JOSH. III.

As Israel means the people of God, Gal. iii. 29; 1 Cor. x. 1-10, as Canaan plainly represents the *rest*

that remaineth to the people of God, Heb. iv. 9; Deut. viii. 7, so the Jordan, that must be crossed before they can enter the promised land, as plainly shadows forth the dark waters of death, through which the believer must enter the land of glory, Psa. xxiii. 4; Isa. xliii. 2.

What, then, are the leading ideas in the beautiful narrative that now lies before us?—

The river must be crossed ere THE LAND *can be trodden.*

The power of His presence alone can divide the waters.

Without Him the waters overflow their banks.

The river must be crossed ere the land can be trodden. The Word of God often brings this before us, Heb. ix. 27; Psa. xc. 9, 10; Micah. ii. 10, that our poor frail bodies must return to their kindred dust, and our spirits to the God that gave them, Eccles. xii. 7; Gen. iii. 19. But is this river *crossed* by all? Do all *reach* the promised shore? Alas, no. They only can *cross* who "*go over dryshod*," Isa. xi. 15.

The power of His presence alone can divide the waters. The waters of Jordan were *overflowing all his banks* at this time, ver. 16 (apt illustration of the overspreading waters of death). Onward in their depth and power did those waters flow, until the "*feet of the priests that bare the ark of the covenant of the Lord*" were dipped in their brim; then were they divided, those above *standing on an heap*, ver. 13, those below *cut off* and *failing*, verses 13, 15, 16. *On the path between those waters*, in the midst as it were

of the bed of death, all Israel passed over "*on dry ground*," ver. 17. They went over "*dryshod*," Isa. xi. 15, for the *Ark of their strength* was in the Jordan while they passed over, ch. iv. 10, 18,

It is true then that death must be passed through, but is it death to Israel when the waters are "*divided*," and never *can touch the believer?* Does not He say they *never shall die*, John xi. 25, 26? True, they cross the bed over which the waters were flowing, but there are *no waters in them*. They have failed, and are cut off, while Israel is passing through, for death is *not death to* the believer. Israel crosses over *dryshod*, and everyone *who is Christ's* is also Abraham's seed, and "*of Israel*," Gal. iii. 29. The child in Christ, the poorest saint, passes over daily, hourly, before our eyes, *untouched by the waters of death*, Heb. ii. 14; Psa. xlviii. 14.

As death must come, as the waters must be entered, is it not well to ask, Shall we be able to cross dryshod, or shall we be swept away? Only one power can guide us safely through, even HIS who *overcame death.* But as He did overcome, is it not blessed to think that for those of us who trust Him and abide with Him, death really exists not? WE SHALL PASS OVER DRYSHOD, Isa. xliii. 2.

The power of His presence in death. We have not yet done with this beautiful subject, His presence in death who died for us, for this is what the ark symbolizes, THE PRESENCE OF JESUS, Exod. xxv. 16, 19, 22; Heb. iv. 16. Its mercy-seat the throne of grace. How sublime with this meaning are the words of the 11th verse, "*Behold the ark of the*

covenant of the Lord of all the earth passeth over before you into Jordan," as though forewarning us that none can pass through unless He prepares the way, and then announcing that He *has consecrated* a new and living way, through the vail, Heb. x. 20, 10, that *through death* He has *destroyed death,* Heb. ii. 14.

This is the first great truth of the passage, "*The ark passeth over before you into Jordan.*" Jesus Himself has gone before, and now the way is safe to all who follow Him, Deut. xxxiii. 27. They pass over *dryshod,* Isa. xi. 15. The waters of death are around them, but *untouched by those waters* they pass over to the land of eternal rest, 2 Cor. v. 1, 2 ; Hosea xiii. 14. They pass through death, but it is as *victors,* not as the vanquished, Rom. viii. 37-39, for Jesus, the sinner's Ark of refuge, has gone before.

But there is another precious truth in this symbol. In ver. 17 we read, "*The priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground* UNTIL ALL THE PEOPLE *were passed clean over Jordan.*" Does not this language expressly teach us that Christ's power and influence is never absent from death, until all His own people are passed over ? Just as He said to Lot, Gen. xix. 22, "*I cannot do anything till thou be come thither.*" Lot must be safe before the Lord will touch Sodom, wicked though it be. So it is here ; the ark cannot leave the bed of Jordan till ALL THE PEOPLE are passed over. "*I will be with thee,*" Isa. xliii. 2, is true of each believer, as long as any remain who have not yet crossed. It is very blessed to feel that

He, all whose promises are *Yea and Amen*, 2 Cor. i. 20, has said, He will never leave us nor forsake us, until all His people are passed clean over Jordan, Heb. xiii. 8; Matt. xxviii. 20. Was it not for this His own body was anointed *for the burying*, that the unction of His death might consecrate and *shed light into the graves of those* dear to us, members of His body, *who have gone before*, John xi. 3-7; Mark xiv. 8.

We have *yet two lessons* to learn from this chapter.

1. They who hope to pass over *dryshod* must trust wholly to the presence of the Ark, the power of the living Saviour.

2. They who *lean not on Him* have no prospect of safety.

Fulness of trust in Jesus is distinctly taught in the beautiful imagery of this passage. First, we have the ark in the bed of Jordan, and the waters stayed because of this, verses 6, 11, 15-17. Secondly, we find that while the ark remains in the bed of Jordan, *Joshua leads the people over*. But Joshua is Jesus, Heb. iv. 8. Joshua means "JAH *shall save*"; and Jesus is "*Jah shall save*," Matt. i. 21; Isa. xxv. 9. Joshua a type of Jesus our leader, Isa. lv. 4; Cant. v. 10, while the ark in Jordan illustrates the practical power of Jesus in the trials of His people, even unto death, Psa. xlviii. 14. But again, in ver. 15, we read, that when "*the feet of the priests that bare the ark were dipped in the brim of the waters*" then "the waters *failed and were cut off*," ver. 16; because while the ark symbolizes the power of His atonement, the priests who bare it as plainly stand before us as types of His

priestly power, who alone can apply His atonement. As priest He offered Himself without spot to God, Heb. ix. 14; as priest He sprinkled His own blood, Heb. xii. 24; Lev. xvi. 15, 16; and as priest He bears up and applies by His Spirit the ark of His covenant, because He would have us look to no human priest at whose hands we must receive, no earthly altar on which to offer, but to Him alone as our *great High Priest*, Heb. iii. 1; iv. 14, whose power applies, as His death alone provided, the blood that maketh atonement.

We are taught, therefore, that while all Israel look to Him as their Guide, Josh. i. 2; while all must pass over while He remains to divide the waters by the power of His atonement, Col. i. 20, 21; ii. 14, 15, all must rest in Him also as the priest to apply the blood, to bear the ark that covers our sins, Exod. xxv. 17; Psa. xxxii. 1. 2.

Once that ark is removed from the bed of Jordan, can any then pass over? Then the waters of death, no longer stayed, *return to their place*, ch. iv. 18, and "flow over all his *banks as before*," returning thus in full force. Where do those waters fall? Is it not into the *Dead Sea?* The waters of death, bearing all before them, fall into, is it not the *second death?* Rev. xx. 13, 14; eternal death? death without hope for ever? Rev. xx. 10.

Oh, how blessed the divided waters! the Ark! the Guide! the sustaining Priesthood! Heb. vii. 25.

XLIII. LIFE BEYOND JORDAN.

JOSH. V.

Life beyond Jordan. Life beyond the grave. Life after death. What a solemn, but blessed, subject!

There are, of course, two sides to it: the dark, and the bright. The dark side was shown distinctly enough in ch. iv. 18, where we found that all who would attempt to cross (and all must cross, Heb. ix. 27) when the ark is removed from the bed of Jordan are swept down by the resistless torrent into the *sea of death*, Rev. xx. 13, 14; 1 John v. 12; John v. 14; Heb. ii. 14. The bright side is here before us, showing how the path of the just, always "*a shining light*," Prov. iv. 18, "*shineth more and more unto perfect day.*" It is a glimpse of this day that is here given us; the morning breaking after the night of weeping, Psa. xxx. 5. Immediately after the crossing of Jordan, five events happen, all of them significant.

The CIRCUMCISION of the people by JOSHUA (Jesus), not as before by *Moses*, representative of LAW, verses 3-9. This circumcision is termed the *rolling away the reproach of Egypt*, ver. 9.

The celebration of the PASSOVER, ver. 10, for the second time since they left Egypt. (There was no passover *in the wilderness*, from the rebellion at Kadesh to the crossing.)

The MANNA ceases to fall, ver. 12, showing that the life of faith is over, 2 Cor. v. 7, and the time is come when they shall no longer feed on Him by faith, for they shall be filled with His fulness, Eph. iii. 19.

They eat of *the fruit* of the land, ver. 12.

They see eye to eye the Captain Himself of the host of the Lord, verses 13, 14; Heb. ii. 10; 1 John iii. 2, 3. The promise is fulfilled, "*Thine eyes shall see the King in His beauty*," for now they "*behold the land that is very far off*," ver. 12; Isa. xxxiii. 17. The land of far distances is reached, and the KING HIMSELF appears.

These are precious subjects, glimpses of the glory beyond the Jordan, of the life beyond the grave, of the land on which the shadow of death never rests.

Let us look into them a little more closely.

Verses 1-10. The first scene which presents itself after the crossing of Jordan is the circumcision of the people by Joshua, verses 2, 3, 9. The second is the celebration of the Passover, ver. 10. These form together one subject, for none but the circumcized can eat the Passover, Exod. xii. 48. But how circumcized? There is a *twofold circumcision*, an outward and an inward; the circumcision of the flesh and that of the spirit. The first was of the law, Rom. ii. 25-29; the circumcision given by MOSES, John vii. 22. The second is of the Gospel; the circumcision given by JESUS, Rom. xv. 8, of the spirit not of the flesh, Phil. iii. 3; Col. ii. 11. MOSES led the people out of Egypt, but could not lead them into Canaan, for the law (which Moses represents, John vii. 19) was only our schoolmaster to bring us TO CHRIST, Gal. iii. 24, 26-29; Rom. viii. 3, 4. Jesus alone could bring the people *over Jordan*, Josh. iii. 14-17. He alone can give *rest* on Canaan's shore who has first given His life for us, John x. 18; and, therefore, He alone can

circumcize the spirit, rolling away wholly the "*reproach of Egypt*," ver. 9; for in that day only, when we shall see Him as He is, shall we be like Him, "*dead indeed unto sin*" for ever, Rom. vi. 11; 1 John iii. 2, 3; 2 Cor. iii. 18.

Then, too, when truly circumcized, when the reproach of sin shall have been fully removed from our natures, and we shall stand before Him without spot or wrinkle or any such thing, 1 John i. 8, 9; Eph. v. 26, 27; then shall we also eat *the Passover*, verse 10. Only the circumcized can eat thereof, Exod. xii. 43, 44; Luke xxii. 22, 30. The Lord's Supper, of which the children of God now partake, is not the *Passover* in any sense, for the Passover was not eaten while *under His wrath*, Psa. xc. 9. This is the Church's wilderness life, 1 Cor. x. 1-10; we are yet *in the wilderness*, Cant. viii. 5; Col. iii. 4, but shortly the sons of God shall be manifested, and then on Canaan's shore they shall eat and drink with Him *at His table*, IN HIS KINGDOM.

Ver. 11. Not until the Church shall have crossed the Jordan shall the reproach of sin be wholly rolled away, ver. 9, by the renewal of the covenant by Joshua, the true minister of *circumcision*. Not until the narrow stream of death shall have been crossed shall believers eat and drink with Him at His table, for then only shall they be sitting on thrones judging, Luke xxii. 29, 30; 1 Cor. vi. 2, 3; Rev. iii. 21. Not until then shall the manna cease, and the fruit of the land of Canaan become instead the food of the saints, ver. 12.

There are here, then, two promises, entering, like

our hope, within the veil, Heb. vi. 18-20: that the manna shall then cease; that we shall then eat the fruit of the land of Canaan.

But what is the manna? What is the promise implied in its cessation? The manna is Christ, the bread of God, the true and only food of the soul, John vi. 32-35, 41-48, 50, 51. Christ *in the word*, John xv. 4, 7; Christ revealed by the Holy Ghost, John xvi. 14, 15; fed on in the believer's daily communion in the sacred shrine of devotion and love, Isa. lvii. 15; John xiv. 23; Rev. iii. 20; Exod. xxx. 6-8. Not *we in Him*, so much as *He in us;* for it is the latter that expresses the relation of Jesus to us as the *food of our souls*, John xvii. 23; the former asserting chiefly our safety in Him, Rom. viii. 1.

If this be the manna, how can we look forward to a *promise* of its ceasing? Is it one of our joys in that day that we shall no longer have the manna so precious in the days of our warfare and trial? How simple is the answer which love returns to this question, "*Oh, when wilt thou come unto Me?*" Now we walk *by faith*, 2 Cor. v. 7; then we shall *see Him as He is*, 1 John iii. 3. Shall we need the remembrance when He is Himself with us? Col. iii. 4. Shall we need the manna when the CAPTAIN HIMSELF of our salvation appears? Josh. v. 13, 14; Heb. ii. 10; Cant. v. 10. Yes, we thankfully look forward to the hope that in that day of glory the manna shall for ever cease, Tit. ii. 13, 14, because henceforth for ever His waiting people shall be satisfied out of His own fulness, Isa. lx. 19, 20; Rev. xxi. 23, 24.

XLIV. THE WARFARE LIFE.

JOSH. V., VI.

In the type-teaching of the Old Testament there are two distinct lines observable; one, from Exodus to Joshua, containing for our ensample, 1 Cor. x. 1-10, foreshadowings of the Church's life and experience while passing through *the wilderness* that sin has made in this beautiful planet. This series begins with redemption *by blood*, Exod. xii. 7, 8, 13; it passes on amid manifestations of His love and mercy, as the Sustainer of His people at Marah, whose bitter waters He sweetened, Exod. xv.; at *Massah*, where He brought water from their rock, ch. xvii. 6-9; throughout the whole journey as their Guide, their Friend, their *Sustainer*, Num. x., xi.; Isa. lxiii. 9; xl. 11; Psa. lxviii. 7, showing how even now He is feeding and strengthening His people in this world-wilderness by the blessed influence of His felt presence, John vi. 33, 35-53, 63; Matt. xxviii. 20. This series of types ends naturally and necessarily when Joshua gives the people their temporary rest in the land of promise, Heb. iv. 1-9, itself a shadow of the higher rest that remaineth for the people of God in a better than Canaan's land, Isa. xxxiii. 17, 22-24; lx. 21.

But here another series begins. Having crossed the Jordan dryshod, John xi. 25, 26, and found *rest with Jesus*, the Church's history as to her wilderness life is over; but another phase of the same life had been hitherto unnoticed, *her warfare;* and having shown us how she must get through the wilderness, the Spirit of God now begins again the history of the Church,

unfolding the warfare that must be accomplished before she can enter on her reign of glory under her great King SOLOMON, 1 Tim. vi. 12; 1 John v. 4, 5; for as Joshua is a type of Jesus, *giving rest* to the wayworn wanderer coming up from the wilderness, Cant. viii. 5, so Solomon foreshadows Jesus as the *King of Glory*, Psa. xxiv. 8, 10, the triumphant Conqueror establishing His kingdom and *dedicating His temple*, 2 Cor. vi. 16, 17; Eph. ii. 22; 1 Kings viii. 10-12; Dan. vii. 27; Rev. xi. 15.

The series of types now before us begins with Joshua and ends at 1 Kings vii., viii., in the dedicated temple.

Its main purpose is to show the struggle between the flesh and the Spirit, Gal. v. 17; the warfare that is ever sustained, never interrupted, between the rulers of the darkness of this world, and the Church of the living God, Eph. vi. 12; 2 Cor. x. 4, 5; 2 Tim. iv. 8.

It begins necessarily with the CAPTAIN OF THE LORD'S HOST, ch. v. 13, 14, with the manifestation of HIM who is the "*leader and commander to the people*," Isa. lv. 4, the "*standard-bearer among ten thousand*," Cant. v. 10 (margin), and as a pre-intimation of final conquest for the Church over the *world-power* arrayed against her, Isa. xxv. 1-5, the appearance of the Captain is followed at once by the FALL OF JERICHO, Rev. vi. 2; xix. 11-16; xvi. 19.

These two events are of primary importance when entering on the types of the Church's warfare.

1. *The Captain of the Lord's host.* Plainly the same who was sent to guide the people through the

wilderness life, Exod. xxiii. 20, 21, the ANGEL in whom God's name was, Jehovah-Jesus (Isa. vi. 1-3; John xii. 41), the *Angel of His presence*, Exod. xxxiii. 14-16; Isa. lxiii. 9. It was He who at all times had *declared* or manifested the Father to His people, John i. 18; being "*the brightness of His glory, and the express image of His person.*" It was in His face the "*light of the knowledge of the glory of God*" was given, 2 Cor. iv. 6, and that, too, long before He was born at Bethlehem, John xvii. 5. It was He who went before the people in the wilderness, Psa. lxviii. 7, 18; Eph. iv. 8; that "*went and preached*" to the *disobedient* in the days of Noah, 1 Pet. iii. 18, 19; for His "*goings forth have been of old, from everlasting,*" Micah v. 2; His delights have been ever with the sons of men, Prov. viii. 29-32. He, therefore, who had led them through the wilderness, and given them rest in Canaan, alone could come as the Captain of the host to give them victory under the King of Glory, Psa. xxiv. 8, 10; 1 Kings viii. 1-12.

He is the Captain of the Lord's hosts, of the hosts of angels and archangels that war under Him above on behalf of men, Rev. xii. 7, of the hosts of the redeemed that war in Him and with Him on earth, Col. i. 16, 17; ii. 19; Rev. ii. 17; iii. 21.

That the fall of Jericho is designed to foreshadow the fall of the great *world-city*, Rev. xvi. 19, seems to be distinctly intimated by the attending circumstances, and by the allusive references in other Scriptures, Isa. xxv. 2-4. The circumstances attending the fall of this city are so striking, we are compelled to look *beyond the history* for the true event.

They compassed the city every day for *seven* days. On the *seventh* day they compassed it SEVEN *times Seven* priests with *seven trumpets* went before the ark. Let us now see what is said of the great world-city in Rev. xvi. 19. Before its fall we have *seven* seals, unfolding the Church's trials and final conquest, Rev. vi.; *seven* trumpets describing the Church's warfare, Rev. viii., in the world ; and *seven* vials containing the wrath to be poured out on the accursed city, Josh. vi. 17, 18; Rev. xvi. 1-19 ; xviii. During *six* days the world-city shall stand, Josh. vi. 3. The Church shall walk only by faith, 2 Cor. v. 7, 8, knowing that Babylon *must fall at last*. On the *seventh* day the rest, the Sabbatism for this sin-stained world shall come, for then the reproach of sin shall have been for ever rolled away, Josh. v. 2-9 ; Heb. iv. 9, 10, 14. Or, if we look to the Old Testament and its beautiful foreshadowings, do we not see that the *seventh* day was a *rest*-day, Lev. xxiii. 36 ; that the *seventh Sabbath* (seven times seven) was a *rest Sabbath*, verse 15 ; that the seventh month was a month of rest and of glory, verses 24, 27, 34, compared with Rev. xxi. 2, 3, 1 Kings viii. 10-14 ; that the *seventh year* was a sacred year, Lev. xxv. 4 ; and again the seven times seventh year, the great *jubilee year*, when every captive must be free and the world's chains for ever broken? Lev. xxv. 10, 55. In this reiteration of the word *seven*, in thus pressing on our memories that a grand seventh *day*, or *year*, or *millennium*, is approaching, can we fail to perceive that the Spirit who spake by the prophets, 2 Pet. i. 21, is preparing us for coming glory, not detailing facts merely connected with the history of

bygone times? What a lesson is here given to us touching the faith of the Church! For six days they compassed the city *without any apparent result,* ridiculed as they moved round it day after day. Yet they saw that the day was coming, Heb. xi. 13-16, 27; 1 Thess. i. 10; 2 Cor. iv. 17, 18.

2. But the ark, and the priests bearing the ark, and the trumpet sound, what bearing had they on the ruin of the city?

When the Spirit tells us, Rev. vi. 19, that "*the great city was divided into three parts, and the cities of the nations fell, and Great Babylon came in remembrance before God,*" He seems to describe expressly the events of which the fall of Jericho was but a shadow. Why should there be so peculiar a mode of procedure in *attacking the city* if not a designed type of the great *worldly city?* 1 John v. 19. Why such emphatic denunciation of a builder of Jericho, if *only* a small city lying on the west of Jordan were intended? But when we remember the prophet's words, Jer. li. 7, 8, 13, 64; Rev. xviii. 3, and see what city is really denounced, Jer. li. 24-26; Rev. viii. 8, we readily understand why it should be said, "*Cursed be the man before the Lord that riseth up and buildeth Jericho,*" vi. 2, 6. May we not now understand why it is that, when He cometh "*whose right it is,*" Ezek. xxi. 27, the saints who meet Him rejoice also in the fall of that city, Isa. xxv. 8, 9, 2, and dwell especially on the same point, "*it shall never be built,*" for then shall the reproach of sin be wholly rolled away? It is to us a blessed hope, not only to see Him as He is, but when we see Him to be *like Him.* Sin, then, shall be

wholly purged out, wholly rolled away, v. 9. The times of the Gentiles shall then be over, Luke xxi. 21, the world-city destroyed, and His saints, under their King of Glory, Psa. xxiv., shall reign for ever and ever, 1 Cor. vi. 2, 3.

But the six days are not yet over, the seventh day has not yet come; Heb. iv. 9, during the six days we "*walk by faith*," 2 Cor. v. 7, 8, and strive as best we may, under the *Captain of our Salvation*, against the world-powers arrayed against us, Eph. ii. 2; vi. 12. What, then, are our weapons during these days of waiting faith, of increasing strife against sin and Satan? not *carnal*, 2 Cor. x. 4, 5, but "*mighty through God*," for the "*pulling down of strongholds*," Isa. xxv. 2, 3; not swords and spears used in "*every battle of the warrior*," Isa. ix. 4-6, not by "*might or by power*," Zech. iv. 6, but by "My spirit" *through the Ark*, the trumpets, the patient waiting, 2 Thess. iii. 5, symbols of His presence and power and influence, who has divided the waters of death, ch. iii. 9-13, and who can also *give us the victory*, 1 Cor. xv. 57.

The weapons of our warfare. How, during the six days of her struggle with the "*prince of the power of the air*," Eph. ii. 2; John xiv. 30, the Church withstands and eventually triumphs through Him, who for her overcame the world, and destroyed "*him that had the power of death*," John xvi. 33; Heb. ii. 14. This is now our subject.

Truly the weapons of our warfare are *not carnal*, 2 Cor. x. 4. There was but little that told of the world, its powers or principles, in the priestly array that for seven days compassed the city, in the ark

which they bare up as they marched around it, or in the trumpets which from time to time announced the progress of their course; and yet these weapons were indeed "*mighty through God to the pulling down of strongholds*," for they symbolised His power, who is Omnipotent.

In the ark we have already seen the symbol of the atoning work of Him who covered sin by the substitution of His own life for ours. In the earlier pages on Exod. xxv., and more recently on Josh. iii., we found that the MERCY-SEAT—the covering of this ark—was JESUS, Heb. iv. 14-16, that under the mercy-seat was hidden the law, Exod. xxv. 16-21. From John we learn, 1 John iii. 4, that sin is the "*transgression of the law*," and, consequently, if the law be hidden under the mercy-seat, our transgressions of it are also hidden, Psa. xxxii. 1, 2; but to make these truths clearer, to show that sin, all sin, is for ever taken away from the Lord's people, Isa. liii. 5, 6; 1 Pet. ii. 24, so that for them there is now "*no condemnation*," Rom. viii. 1, on the ends of the mercy-seat were set up two cherubims, symbols of the redeemed in glorified humanity, Ezek. x. 20; Rev. iv. 8; v. 8, 9, hence covered with the *same beaten gold that covered the mercy-seat*, Eph. v. 30. These redeemed ones stand on the mercy-seat; and beneath, hidden by the body of Jesus, is the law, with all their transgressions of it; between the redeemed and the law was the mercy-seat, the propitiatory, the Redeemer. How clear the doctrine of peace and safety, of justification and pardon, when we attend to God's teaching about His Son and His blessed work. How little need we fear when Jesus is the mercy-seat

beneath us, the *foundation* other than which no man can lay, 1 Cor. iii. 11; Isa. xliii. 1. While the ark was in Jordan the waters of death were dried up, and Israel passed over dryshod, Josh. iii. 9-13. When the ark was borne round Jericho, the world-city crumbled in ruin, and Israel triumphed, Isa. xxv. 1-9.

While the ark with its mercy-seat shadowed forth that glorious weapon of our warfare, the atonement of Jesus, the finished work of His cross and passion, John xvii. 4, 5; 1 Pet. ii. 24; iii. 18; iv. 1, the priests bearing the ark bring us another and very precious thought.

Who are these men who bear up the ark? Who apply as it were the atoning work of the cross, and make it available? Are they shadows of an earthly priesthood, without whom we cannot draw nigh to Him who says, "*Come unto me all ye that labour*"? Some think and teach thus, but the Word says they are types of Him who, the only true Priest, the only High Priest, "OFFERED HIMSELF *without spot to God*," Heb. ix. 12-14; not only the victim offered, but the High Priest offering, for as every victim offered under the law typified Him whose death alone could atone for sin and cleanse the conscience, Heb. x. 22, so every *priest* under the law was but a type of the same Saviour, Heb. vii. 23; the same *unchanging* priest. Hence the priests bearing up the ark as they walked around Jericho, represented the ever-living great High Priest, pleading on the ground of His finished work, of His sprinkled blood, for the final triumph of His people, Heb. vii. 25; 1 John ii. 1; Heb. viii. 1. This is our great weapon against Jericho. The sacrifice of

the cross, and the power of the ever-living Intercessor, Heb. vii. 16.

But we read that the trumpet's sound must precede the ark, Josh. vi. 4, 6, 8, 9, 13, 16, 20; for the preaching of the Word is the means whereby the world-city must eventually be overthrown. "*Blessed is the people that know the joyful sound*," Psa. lxxxix. 15. The sower first goes forth to sow, afterwards comes the harvest, Matt. xiii. This, too, is His work, for while in one sense ministers, as His ambassadors, 2 Cor. v. 19-21, proclaim the glad tidings to all, He is Himself the Great Preacher, and the word that penetrates hearts must ever come out of His own mouth, Rev. xix. 15; Isa. lv. 10, 11. The sower indeed went forth to sow, but not yet has he returned. He is still scattering the good seed, still sounding the Gospel trumpet, 2 Cor. vi. 2; Luke iv. 18. But soon the strife shall cease, and the ransomed of the Lord shall return and come to Zion with songs and *everlasting* joy, Isa. li. 11. The world-city shall have fallen, Israel shall triumph for ever, Rev. xv.

XLV. THE HISTORY OF ACHAN.

Josh. vii., viii.

A subject of wondrous power and fulness is presented to us in these chapters: *historically*, the defeat of Israel at Ai, and her final triumph; but really, the Church's humiliation before her enemies, its causes, and the only means whereby, instead of shame and dishonour, we may have honour and triumph.

Among the changing scenes in connection with Israel's history, the first is the *defeat before Ai.*

How singular the circumstances! They who had conquered by the arm of the Lord before Jericho, are smitten before Ai, ch. vi. 2, 20. Israel put to shame before a weak and powerless foe, ch. vii. 4. They who had crossed the Red Sea, and triumphed over Egypt, Exod. xv. 1, before whom the rock had given her waters, Exod. xvii. 6, before whom AMALEK had fallen, Exod. xvii. 8-16, put to shame before a handful of men ; their hearts *melted*, and become "*as water*," ch. vii. 5.

But was there not a cause for the shame? Did they not make the old mistake, thinking *themselves* strong, when they had been strong only "*in the Lord*," Eph. vi. 10. Such at least is their language, ch. vii. 3, "*Let not all the people go up, but let about two or three thousand now go up and smite Ai.*" They went up, but instead of *smiting*, they were *smitten ;* for false confidence, confidence in self, in man, *in anything but God*, ensures defeat sooner or later, Lev. xxvi. 17 ; Deut. xxviii. 25 ; Zech. iv. 6 ; 1 Sam. iv. 2, 3, 4, 10 ; Isa. xxvi. 3, 4. How soon too, are the self-confident disheartened in adversity. Only about "*thirty and six*" smitten, and all the rest *fled*, ch. vii. 5, 6. Are not the causes, then, of this defeat manifest? Is it not clear that it is only when we trust *in the* LORD, when our conscience is void of offence toward God, Heb. x. 22, that we are always *confident*, 2 Cor. v. 6, in nothing terrified by *our adversaries*, Phil. i. 28 ; for then we know that through Him that loved us we are more than conquerors, Rom. viii. 37 ; 2 Cor. xii. 9 ; for *He hath said*, "*I will never leave thee*," Heb. xiii. 8. Without Him, in the day of terrors we flee when no

man pursueth, man's heart is, like Israel's "*as water*," ch. vii. 5. *With Him* there is joy, peace, and triumph; through Him only shall we do valiantly, Psa. cviii. 11-13; xviii. 35-40. Are we fighting with Him or without Him? Eph. ii. 12; vi. 10-18.

XLVI. THE VALLEY OF ACHOR.

Josh. vii., viii.

But there were other causes of the defeat which Israel had sustained at the hands of their enemies. They had "*taken of the accursed thing*," ch. vii. 11. "*An accursed thing*" was "*in the midst*" of them; they were therefore THEMSELVES "*accursed*," ver. 12. These were heavy charges against the whole nation. To what extent were they applicable? One man had sinned, ch. vii. 1, one family had agreed to conceal the theft, ver. 24, one tent had covered the crime, ver. 22, 23, and were all the people to be punished? Gen. xviii. 23, 25; Num. xvi. 21, 22, 26. True, Achan alone had *taken* of the accursed thing, but could he have concealed it in the midst of his tent without the knowledge of those who dwelt in his tent? Were they not conscious, assenting therefore? If a family be right towards God, it is not easy for *one* to be very wrong. If the *family* be worldly, "*without God*," Eph. ii. 12, they are all liable for the deeper wrong of which one of their members may be guilty. This responsibility for our influences, designed *and undesigned*, is traceable in all parts of the Word, and lies at the root of all personal religion, Ezek. xxxiii. 36, 33. What this transaction tells us is very plain. We are responsible for the influence we exercise over

others, whether we are conscious of it or not, for *undesigned influences* are ordinarily more powerful than designed. Hence the various statements in this instructive chapter. One man "*took of the accursed thing*," ver. 1 ; then the anger of the Lord was kindled against the *children of Israel*, ver. 1 ; then followed *defeat and degradation*, verses 5, 6 ; next come the specific charges of the sin which caused their defeat, THEY had taken of the accursed thing, ver. 11 ; "*an accursed thing*" was "*in the midst*" of them, ver. 13 ; they were themselves "*accursed*," ver. 12. The lesson from Achan's sin seems to be this : not, What are our professions about God? but, What is our life? Not our outer but our *inner life*. Are our *tendencies towards God?* Ps. lxiii. 1, 8. What is the character of our *home life*, the life of our family? Are we indolently assenting to wrongs that may require moral courage to check, but that *may be checked?* Lev. v. 1. *Sincerity and truth*, 1. Cor. v. 7, 8, are powerful means for leavening home life, 1 John iv. 8-16, and giving young souls a love for a better home, for a loving Father in that home, John xiv. 1, 2 ; Psa. cxxvi. 5, 6 ; but laxity as to principles of *truth*, of *purity*, the *unrestrained* love of "*the world*," 1 John ii. 15, 16, sanctioning for peace' sake what we secretly disapprove, is only sowing sin, and sooner or later reaping death and corruption, James i. 16, 17 ; Gal. vi. 8.

XLVII. THE VALLEY OF ACHOR A DOOR.

JOSH. VII., VIII.

It is a blessed thing, then, to know that the "*Valley of Achor*" may become a "*door of hope*," ch. vii. 26 ;

Hos. ii. 15, but it is well also to understand that it is by *putting away sin* this door is opened.

First by laying it on Him who came *to finish transgression and sin*, Dan. ix. 24, 25, and "*to bring in everlasting righteousness*"; not only "*to put away sin by the sacrifice of Himself*," Heb. ix. 26, but by *putting His Spirit within us*, Ezek. xxxvi. 27, to purify our souls, and present us to Himself at last without spot and blameless, Eph. v. 26, 27; 1 Pet. i. 22.

Sin in God's people ever leads to the *Valley of Achor*. Sin is a weight constantly gravitating towards trouble (tribulation, Rom. ii. 8, 9), towards wrath and death, Rom. v. 12, "*death by sin*," John iii. 36; Rom. vi. 23. Even *in the redeemed* its *tendency* is *towards* death. It is a disease that unless arrested must thus end; an accursed thing, even *in the midst of Israel*, verses 11-13.

Hence the trials of life, the trouble which surrounds us on all sides, the *tribulation* that results from sin; they are all as the Lord's furnace in which the dross is separated from the silver, Mal. iii. 3; Isa. i. 25-27, and the Valley of Achor becomes a *door of hope*. (Beautifully is this unfolded to us by the Apostle, Rom. v. 3-5.) How terrible the scene described in this chapter, Josh. vii. 24-26. How terrible the Lord's denunciations against the sin and the connivance at sin which led to this scene, verses 11-14. But is not this all for the purpose of opening our eyes to the hatefulness of *sin* in HIS sight, and to the imperative necessity of *breaking off our sins*, Dan. iv. 27, ere the day for searching them out comes? There are other avenues leading to the door of hope, Heb. iv. 17, 18;

1 John iii. 2, 3. The Valley of Achor is, thanks to His mercy and love, not the only door, but it is well for those whom sin has led into the valley to find *the door*, lest it be to any, as to Achan, the valley of a hopeless death, Lev. x. 1, 2; Hos. ii. 15; 1 Pet. i. 7; iv. 17; of sin covered not by His blood who died for the ungodly, but beneath the avenging heap, ch. vii. 26.

There is yet one thought that may fairly be connected with this remarkable occurrence. The *troubles* of life, its bitternesses, even its sicknesses and trials, are they always from God in what seems to be the sense of Eli's words, "*It is the Lord; let Him do what seemeth Him good*"? Does the Lord act in this arbitrary way, involving us in troubles, in sickness, in sorrow and trial without our knowledge, and without any possibility on our part of avoiding them?

Very often the language of Christians seems to assert this, that every effort on our part is useless; for who can resist Him?

From the passage before us we learn a very different lesson. Achan's troubles were *all brought on by himself*. He would not have suffered if he had not *taken of the accursed thing*. True this was a case of punishment by law, and at first sight gives us support to the theory that any of life's trials, such as sickness, may be avoided as certainly as the penalty of Achan's transgression, had he not first taken of the accursed thing. But it is *only at first sight;* for when we consider the cases of many around us, we cannot but see that in many instances sickness is brought on by violation of laws, the laws of nature,

and therefore the laws of God. Imprudence, intemperance, and sin, bring on ourselves and others a disordered state both of mind and body ; and it must be admitted in any case, that to a very great extent the troubles of life might be avoided by prudence and care, by temperance and self-restraint, or, rather, the restraint of self-indulgence. Hence obviously the lesson we learn from this transaction is, not that God brings evils on human beings for the sake of doing them good, Lam. iii. 33 ; Psa. cxix. 67, but that man brings himself into the Valley of Achor ; and that the loving God, who will not abandon him even in his sin, there makes for him a door of hope, Rom. v. 2, 5. Man's self-will and pride bring him into the deep waters of affliction, often ending in death ; but the God of love, 1 John iv. 8, will not abandon him even in the troubles in which sin has involved him, ever sustains him in their midst, and guides him out of them, Isa. xliii. 2. He would guide us *with His eye*, Psa. xxxii. 7, 8 ; but we must have our own way, and sickness and trials are but the *bit and bridle* by which HE mercifully saves us from ourselves.

Thus the Valley of Achor is still to all His children, in this deeper sense also, "*a door of hope.*"

THE PREDICTIONS.

SCARCELY had man fallen ere redeeming love interposes, and opens an avenue for recovery, Psa. xl. 7, 8; Prov. viii. 31; Eph. i. 4; Rev. xiii. 8: and even with the sentence passed for sin, are mingled words announcing final triumph over the once victorious foe, Gen. iii. 15, and *man* shall yet stand the victor in the strife, Isa. xiii. 12; xxxii. 2; 1 Cor. xv. 21, 47.

Thus while the sacrifices illustrated to the lost ones the *work* of Christ, that precious work whereby justice was satisfied, Gen. iv. 4; Lev. ix. 24; Psa. lxxxviii. 7; Matt. xxvi. 38, 39; xxvii. 46, while the types shadowed forth His official relation to His people, as their *Prophet*, Deut. xviii. 15; Acts iii. 12, 23, 26; their *Priest*, Exod. xxviii. 1-4, 11, 12, 21, 27-30; Heb. iv. 14, 16; their *King*, 2 Sam. vii. 11-14; Heb. i. 5, the prophecies presented to them distinct verbal announcements, unfolding the *nature of His person and mission*, Isa. ix. 5, 6; Jer. xxiii. 6, the circumstances of His incarnation, Isa. vii. 14; Micah v. 1-5, and more distinctly than the former, the character of the work, by which we were to be redeemed

for final glory, from surrounding ruin and desolation, Isa. liii. 5, 6, 16; xxxv. 10.

Following these three golden threads, the one leading us through the blood-sprinkling of the sacrifices, Heb. xii. 24, the second, through the typical shadows of more glorious realities, Heb. ix. 23; the third, through the path of prophecy, in which a voice, as from heaven, is heard *speaking of coming glory*, 1 Pet. i. 9-11; we trace the footsteps of Jesus, in every page of the Old Testament Scriptures, as He treads the path, even from the first, that leads to Calvary; we see His person and hear His voice, as in prophetic accents He warns us of dangers, and points to the golden gates of His own glorious home, John xiv. 1, 2; Isa. xxvi. 1, 2, and the study of the Word of God resolves itself into *communion with Jesus*, Rom. viii. 16; Isa. xxx. 21; 1 John i. 3.

In entering on this new series of subjects, full of the glory of the Redeemer, may we all seek the Holy Spirit's influence, that every mind may be sanctified and every heart may *receive* of His fulness.

I. THE SEED OF THE WOMAN.

GEN. III. 15.

How fearful the condition in which the first prediction of the Messiah finds man! Created in righteousness and true holiness, Gen. i. 27; Eph. iv. 24; he had *fallen* from dominion, Gen. i. 26; from purity, iii. 8, 12, and from *life*, ii. 17; iii. 22; and now he stands a convicted sinner before his Creator, iii. 17-19. How little, then, could man's own righteousness aid in a restoration *promised at*

this moment! Death reigns around, Rom. v. 12, 17; man stands fallen and lost, Rom. v. 16, YET God promises triumph and coming glory, Rom. v. 21; Eph. v. 25; Isa. xxvi. 19.

In the promises, then, here given there are contained:—

The announcement of a redeemed Church.

The Redeemer in *shadow*, Heb. x. 1.

The mode of recovery, *substitution, suffering, and triumph*, and the purification of the redeemed.

The recovery of A CHURCH. Millions fallen, yet a church saved; "*I will put* ENMITY *between* THEE *and the* WOMAN"; these are precious words, for they show that, notwithstanding her sin, the woman was on *God's side*, for she was at *enmity with Satan;* true of Eve, iii. 20; iv. 1, 25; true of the Church of which she was a symbol, ii. 21, 23; Eph. v. 25, 30; Rev. xii. 1, 4, 14-17; 1 John v. 19; see also Rom. viii. 17; v. 5. Man is, then, to stand opposed to Satan, in *tastes* and *desires*, notwithstanding his fall, 1 Thess. i. 3; ii. 13; iii. 6; not through his own merit, but because of Him who said, "I *will put* enmity," Phil. ii. 12, 13; Rom. ix. 16.

THE REDEEMER *in shadow*. IT *shall bruise thy head; thou shalt bruise His heel. Man* had fallen beneath the subtle adversary; *man* must win the victory, hence a *man* is here foreshown as the final conqueror, Matt. iv. 1-11; Col. ii. 15. The *woman's seed must be the deliverer*, Isa. vii. 14; ix. 6; Gal. iv. 4; Matt. i. 21-23; Isa. xxxii. 1, 2; xiii. 12. How blessed the story of His *humiliation!* Phil. ii. 6, 8; Psa. xl. 7, 8; how He made Himself low that we

might be raised with Him to His own bright home, John xiv. 1, 2; xvii. 5; Isa. liii. 1-6, by the power of His Godhead, 1 Tim. iii. 16; by the winning softness of His *human love* and *sympathy*, Matt. xi. 28; Luke vii. 13, 14; John viii. 10, 11.

The mode of recovery: substitution, Matt. xx. 28; Heb. ix. 27, 28; Isa. liii. 5, 6, 10; for *man* sinned and *man* must suffer, Gen. iii. 17; 1 Cor. xv. 45, 47; Psa. lxxxviii. 7; xxii. 1; *suffering*, Isa. liii. 3; Lam. i. 12; He accepted *all the conditions*, bearing our load of *sin*, 1 Pet. ii. 24; our weakness, John iv. 6; Heb. v. 8; a *real* sufferer that we might *not* suffer finally, 2 Cor. iv. 17, 18; Rom. viii. 18; but sharing His triumph might reign with Him for ever on His throne, Luke xxii. 28, 30; Rev. iii. 21; partakers of His *endless glory*, Dan. ii. 44; vii. 27. *Thou shalt bruise His heel, but* IT SHALL *bruise* THY HEAD. See also Exod. xii., xvi., pp. 14-17.

II. THE LORD GOD OF SHEM.

GEN. IX. 25-27.

As time advances, prophecy becomes clearer, and more definite. At first obscure, and pointing only to the seed of the *woman*, to one born of the *human race* as the deliverer, Gen. iii. 15, it afterwards becomes a brighter "*light*," 2 Pet. i. 19, and finally points with unerring accuracy to the *person* of the suffering Redeemer, Isa. ix. 6; liii. 1-6, and even to *the place* in which He must be born, Micah v. 2-5. Thus in the successive predictions of the MESSIAH in the Old Testament, as the terms widen out, so as to give scope for study to the most cultivated intel-

lects, Dan. ix. 2; 1 Pet. i. 10, 11, there is at the same time a concentration of the rays of prophetic light, chap. xlix. 10, on the person of Him who is its *chief subject*, Rev. xix. 10.

Had we *only the first prediction*, Gen. iii. 15, with its glorious announcement, "*it shall bruise thy head*," we might have inferred from it, that the woman's seed might mean the whole human race, and conclude that all must rise victorious after their fall.

The second prediction, still pointing to the Deliverer, ver. 26, dispels this notion, for it teaches us that, of *that race, some are under a curse*, ver. 25, while ONLY SOME shall be finally blessed, ver. 26, 27, and thus enforces this lesson, that while the REDEEMER, the *true seed* of the woman, Isa. vii. 14; Gal. iv. 4, purchased His Church by His own blood, Eph. v. 25; Acts xx. 28; He, by His indwelling Spirit, so acts *in* and *through* His members, that *faith, hope*, and *love* work *in them*, leading them to *shrink from the curse* and to *yearn for the blessing*, Psa. xcvii. 10; 1 John iv. 19. Thus, human energy and earnestness are brought out under the action of Divine grace and power, Phil. ii. 11, 12. They now know, that all the *seed of man* may not be among the saved; they therefore "*press toward the mark*," Phil. iii. 14, for the blessing. The *historical* here then shadows forth the *spiritual*. CANAAN'S curse, "cursed *is* Canaan," fulfilled in the iniquity of the *Amorites*, ch. xv. 16; Deut. ix. 4; xviii. 12, in the degradation and immorality of Canaan's race to this day, is yet but a faint shadow of the deeper curse, Gal. iii. 10, of which all not *in the Redeemer* must be partakers, Rom. ii. 9;

Rev. vi. 15-17. The blessing to SHEM, partly fulfilled in the elevation of the Israelites, descendants of Shem, and the transmission through them of blessings to the world at large, Rom. iii. 2; ix. 4, 5, 30, rests more fully and more truly on those who are the *spiritual seed*, Gal. iii. 29; Isa. xxxv. 10, pointing to their final glory and happiness. And the blessing of Japheth fulfilled in the elevation of the Roman, Grecian, and European nations (is not England included at least?) points to the agencies by which the grand results here foreshown are to be obtained.

III. THE ENLARGEMENT OF JAPHETH.

GEN. IX. 25-27.

From Gen. xxv. 23, we learn that the Spirit of prophecy, while He names *individuals*, includes the *nations* descended from them; hence the terms of our prediction belong not to Shem, Ham, and Japheth, but to the vast human families, Asiatic, African, and European, whom they represent. It speaks, then, of the *inferiority* of the *family* of HAM, ver. 25; Deut. ix. 5; Ezek. xxix. 15; of the *superiority* of the *Japheth* nations, Grecian, Roman, modern kingdoms of Europe, Dan. ii. 39, 40; vii. 23, etc.; lastly, of the peculiar blessing of SHEM'S line, as the channel through which in the person of JESUS, the *Word of God*, Heb. iv. 12-14, was to be made known to the Gentile world, John i. 1, 14, 29, 36; Rom. ix. 30. It is a prophecy at an interval of over 4,000 years of the events spread before *our own eyes*. Egypt fallen, "*no more a prince of the land of Egypt*," Ezek. xxx. 13. *Japheth's* descendants, Europe, the leaders of civilization; and

Shem's line, the source of blessing to the world, Luke ii. 10, 11 ; Isa. lix. 20.

But the prophecy lingers especially on the *blessing;* even Japheth's enlargement is connected with it : "*God shall enlarge Japheth, and He shall* DWELL *in the tents of* SHEM." He will give political power to Europe, to England ; but HE will *dwell* in the *tents of Shem.*

For the fulfilment of this we point to the *past,* when the WORD, God and with God, John i. 14, *dwelt* ("*tabernacled,*" the Greek says) among us. Then GOD *dwelt* in the *tents of Shem,* 1 Tim. iii. 16 ; Isa. ix. 6 ; Jer. xxiii. 6 ; Micah v. 2 ; Matt. i. 23, for HE was God. HE came to seek and to save the lost, Luke xix. 10 ; to purchase by His blood, Acts xx. 28 ; and redeem from ruin and death to glory and life, Rev. v. 8, 9, a Church, Eph. v. 25, *His body,* Eph. i. 22-25. For this HE *dwelt in tents* in the *days of His flesh,* Phil. ii. 6-8 ; Heb. v. 8, and became obedient *unto death.*

Again shall He dwell in the tents of Shem. Rev. xxi. 3. No longer in weakness, the "*man of sorrows and acquainted with grief,*" for then "He shall have seen of the travail of His soul and be satisfied," Isa. liii. 3, 11. The "*joy*" once "*set before Him*" shall now be His own, Heb. xii. 3, and our "*eyes shall behold the King in His beauty,*" Isa. xxxiii. 17 ; 2 Cor. vi. 16 ; Rev. xxi. 22-27 ; xxii. 1-6.

How blessed for His waiting Church when He shall again *dwell* among us! Rev. xi. 14. No more *sin,* no more *violence,* Isa. lx. 18-20. The "*unclean shall not pass over*" His highway, Isa. xxxv. 8, 10.

Our friends who sleep in Him, restored, 1 Thess. iv. 15. Our eyes shall see Him, 1 John iii. 2, and we shall be like Him. How real is our hope! 2 Cor. iv. 17.

IV. ABRAHAM'S SEED.

GEN. XII. 3; XV. 5.

"*I will make of thee a great nation.*" "*Thou shalt be a blessing.*" "*In thee shall all families of the earth be blessed.*" These are the promises, rendered clearer and more striking by the terrible curse annexed, ver. 3.

How then fulfilled? is our first question.

The *first* clause was historically fulfilled when the seed of Abraham, through Isaac, Jacob, and the Patriarchs, was so increased that they became a *great people*, Exod. i. 9, 20; 1 Kings viii. 65; John viii. 37; but a further and truer fulfilment is found in Gal. iii. 29, where the *spiritual seed* is referred to, and the "*great nation*" is therefore the multitude of *true believers*, Rev. xiv. 1, 2; Phil. iii. 1-3; Rev. vii. 9; the whole body of Christ, Col. ii. 19; the Church, Eph. v. 25; Acts xx. 28.

The *second* clause, "*Thou shalt be a blessing*," seems to find its real meaning only in the "*one seed*," Gal. iii. 8, 16. It is true the Israelites were, by their divinely taught doctrines, Isa. liv. 13, a blessing among nations, Isa. xix. 24. It is also true that they are to be the source of blessings yet to the world, *more* than the "*riches of the Gentiles*," even "*life from the dead*," Rom. xi. 12, 15. But yet the words, "*Thou shalt be a blessing*," point to a deeper and fuller mean-

ing, and lead us to Him of whom alone it can be said, "*Cursed be he that curseth Thee*," as well as "*Thou shalt be a blessing*," Psa. xxxiv. 21 ; Prov. viii. 35, 36 ; Acts iv. 12 ; Rev. vi. 16, 17, compared with John i. 29, 36 ; 1 Pet. ii. 24 ; i. 18, 19; Isa. xxxv. 10; xxv. 9. The blessing shall be *real* to all who love Him, 2 Tim. iv. 8 ; but on those who hate Him shall *abide* a *curse*, "*they shall not see life*," John iii. 36. Hence, the *true seed of Abraham*, Gal. iii. 8, 16, is the *one* source of light and blessedness among men.

The *last* clause necessarily takes its meaning from this, "*In thee shall all families of the earth be blessed*"; not confined any more to the Jewish nation, the waters of life now send their fertilizing streams into *every* land, John iv. 21, 23 ; i. 29 ; Eph. iii. 5, 6 ; Acts xi. 18 ; xv. 7-9, 17 ; ix. 15 ; xiii. 2, 4 ; 1 Tim. ii. 4 ; 1 John ii. 2 ; and after a little, when "*He that shall come will come*," Heb. x. 37, and His Church now *dead with Him* shall appear in glory, Col. iii. 1-4 ; then the knowledge of the Lord shall cover the earth, as the waters cover the sea, and "*all families of the earth shall be blessed*," Rev. xi. 15.

V. SHILOH.

GEN. XLIX. 10-12.

The sceptre shall not depart from Judah,
Nor a lawgiver from between her feet,
Until SHILOH *come, and unto* HIM *shall*
The gathering of the people be.

Clearer still becomes the "*light that shineth in a dark place*," 2 Pet. i. 19. The first word of prophecy

pointed to JESUS only as *one of the human family*, Gen. iii. 15; now it places Him in the family of JUDAH, ver. 10, and henceforth the nation among whom He is to appear stands announced, Micah v. 2.

Our eye is fixed, then, here on the *person of the Restorer*. *Who* is the coming one? *When* was He to come? What is the *end* of His coming? These are now our questions:

Who is the coming one? Hab. ii. 3, Shiloh is the *sent one*, John ix. 4, He who, while He *came* to do the Father's will, Psa. xl. 7, 8, to seek and to save the lost, Ezek. xxxiv. 11-13; Luke xix. 10, came yet as one *sent by* the Father, Gal. iv. 4; for He so loved the world that *He* gave HIM for us, Rom. viii. 32; John iii. 16. See some beautiful allusions to this in Gen. xxxvii. 13; 1 Sam. xvii. 17, 18; Matt. xxi. 37; Isa. lxiii. 1.

When was He to come? When the *sceptre had departed* from Judah. But did not the sceptre depart over 500 years before HE came? 2 Kings xxv. 7. Yes, but the word sceptre does not mean *kingdom*, but *tribeship:* the same word is rendered *rod*, Psa. ii. 9; "*tribe*," Deut. x. 8; xviii. 1-5; the meaning is, therefore, that Judah should not cease to be a *tribe* until Shiloh came; then it, too, like Israel, should be scattered among the nations, Isa. xviii. 1, 2, 7. Shiloh has come then, for the tribeship has departed from Judah, her *legislative power* is over, John xviii. 31; her people dispersed, Luke xxi. 24.

What is the *object* of His coming? That the "*gathering of the people*" may be unto Him; so is it

written, John xi. 52; Acts xv. 14. They are gathered from among the dead and corrupt, John iv. 4, 39-41; v. 21; "*quickened*," Eph. ii. 1, by His voice and Spirit; they who were ready to perish, stand before Him "*washed in His blood*," 1 John i. 7; clothed in His righteousness, 2 Cor. v. 21; gathered into *one fold, one family*, John x. 16; Eph. iii. 15; ii. 19; 1 Pet. i. 2; ii. 9. They *shall be gathered* when He comes, Isa. xl. 11; gathered out of a then abandoned world, 1 Thess. iv. 16, 17; gathered from *wreck* and *ruin*, 2 Pet. iii. 10; gathered *for glory*, 2 Thess. i. 10.

How blessed to be among His gathered people!

In the 10th verse SHILOH'S *coming* is announced, also the *time* of His advent and coincidently with it the passing away of its *tribeship* (sceptre) from Judah, fulfilled by the fall of Jerusalem, A.D. 70, when the city was "*compassed with armies*," Luke xxi. 20, and her people were led away into all nations. In this verse the *work* of SHILOH as the Redeemer of His people is dwelt on.

But, first, the prophecy identifies Him as the Messiah, just as John, though *he* "*knew Him not*," yet "*saw and bare record that this is the Son of God*," because of the sign given to him, John i. 33, 34; so we know Him as the *predicted* SHILOH, because of the sign here given, ver. 11; Matt. xxi. 2-11; at once a sign identifying Him, and a shadow of coming glory; when He shall reign over His own kingdom, in His own vineyard, once degraded, now purified, Isa. v. 1-7; Matt. xxi. 33-41; Zech. ix. 9; Isa. xxxii. 1; xxxiii. 17.

How was this glory obtained, how this vineyard purified? Trodden down and defiled, how did it become fit to receive Him as its master? "*Himself hath done it.*" "*He loved it from the pit of corruption,*" Isa. xxxviii. 15, 17; and washed it from its sin, "in *His own blood,*" Ezek. xvi. 9; Rev. i. 5; and so it is here, "*He washed His garments in wine, and His clothes in the blood of grapes*"; but what was this wine, this washing? Hear His own words when they ask Him: "*Wherefore art thou red in thine apparel?*" "*I have trodden the wine pressalone, and of the people there was none with Me,*" Isa. lxiii. 1-6. The winepress of the Father's wrath was trodden by Him, Psa. lxxxviii. 7; Isa. liii. 6, 10; Matt. xxvi. 39; xxvii. 46. Were not these words real? Was not His agony real? Was not *this* the Father's wrath? 1 Pet. ii. 24. Was it not *for us* it was borne? Matt. xx. 28; 1 Pet. iii. 18. Why, then, were His garments washed in blood? 1 Cor. vi. 11; that we might be clothed in that linen, clean and white, which "*is the righteousness of saints,*" Rev. xix. 8. What a blessing for us, that "*He washed His garments in wine*"; that the sprinkling of His blood *does* cleanse from all sin, Heb. xii. 24; and that because He trod the winepress for us, we shall walk with Him in white! Rev. iii. 4. Oh for more faith to eat and drink abundantly! Cant. v. 1.

VI. BALAAM'S PROPHECIES.

NUM. XXIII. 9.

From the top of the rocks I see Him, and
From the hills I behold Him.
The people shall dwell alone,
And shall not be reckoned among the nations.

The first subject presented to us in Balaam's mournful but beautiful prediction, Num. xxiii. 9, is the *coming of the* MESSIAH, "*From the top of the rocks I see Him, from the hills I behold Him.*" Here the announcement of *Jacob*, Gen. xlix. 10, seems to be taken up, but with fresh features; some respecting the *advent of the Redeemer;* some respecting the *character of His redeemed.* Seen from the unhappy prophet's *remote standpoint*, the Saviour is discerned in the midst of His people, a righteous King among a separated people, Isa. xxxii. 1; Heb. vii. 1, 2; Isa. lx. 21.

Clearly, then, it is not at the time of His first coming, but "*when He bringeth* AGAIN (margin) *the first-begotten into the world*," Heb. i. 6, that this scene falls, for *personal* glory did not belong to Him, nor *manifested* glory to them, when He *first* came; then He was "*a Man of sorrows*," Isa. liii. 3; "*His visage was so marred more than any man*," Isa. lii. 14. *They* were "*the offscouring of all things*," 1 Cor. iv. 13; but here HE stands in glory, Num. xxiii. 9, for "*the shout of a* KING *is among them*," ver. 21, and His people "*rise up as a great lion*," ver. 24; Rev. iv. 7. He is seen by the prophet *in* or *after* His glorious appearing, Tit. ii. 13, and is already reigning

among His saints, in His own inheritance, Eph. i. 18; Jude 14; Rev. xi. 15.

But among whom does He reign? How does the prophet describe the multitude that "*no man could number*"? ver. 10; xxiv. 2; Rev. vii. 9. He describes them as they *have been*, as they ever shall be, when he says, "*The people shall dwell alone, and shall not be reckoned among the nations.*" Doubtless there is an application to *Israel* as a nation, dwelling alone, even in her dispersion; but the direct reference seems to be to those who, from the *moment they saw Him by faith*, Job xlii. 5, 6; John v. 24; became a separated people, 2 Cor. vi. 17; Cant. ii. 10; once *of the world*, 1 Cor. vi. 11; then only in it, but not of it, John xvii. 15, 16; James iv. 4. They dwelt *alone* like their blessed Master, John viii. 1, 12, 23, 29; and now they walk with Him in white, Rev. iii. 4; dwelling in unclouded glory, for into their city can enter nothing that defileth, Rev. xxi. 23-27; xxii. 3-6.

The second prediction of Balaam, xxiii. 19-24, like the first, verses 7-10, brings before us again the Redeemer and His redeemed, as if in the mind of God they are inseparable. In the first, ver. 9, the ray of prophetic light fell on the SAVIOUR,—"from the top of the rocks I see HIM"; and then, as the light spread around, it showed who were with Him,—"THE PEOPLE *shall dwell alone.*" In this the *people* are *first* discerned, shining in beauty and resting in glory, ver. 21; and then the prophetic ray plays about *Him*, the King of Glory, ver. 21; Psa. xxiv. 7, 9, 10, as if having pointed to those washed in His blood and clothed in His righteousness, Rev. vii. 14-17; Isa. lxi. 10; it

must circle round Himself, and lavish upon His head its light and homage, because it was He who *beautified* them, Psa. cxlix. 4.

Shall *we* ever cease to bless and praise Him? Rev. i. 5; v. 6, 8, 9; Isa. xxv. 9.

How strange are the words which describe *them*, ver. 21, "*He hath not beheld iniquity in Jacob*"; yet what *were* they once? 1 Cor. vi. 10, 11; as bad as the worst, 1 Cor. iv. 7; once "*far off*," Eph. ii. 17, among the ungodly, Rom. v. 6, "*having no hope and without God in the world*," but now brought nigh through His precious blood, 1 Pet. i. 18, 19; and once brought nigh, what *are* they? Still weak and frail, 2 Cor. iv. 7; but because in Him, "*without spot*," "*complete*," Col. ii. 10, "*perfect*," Phil. iii. 15; and "*beloved*," Rom. i. 7; for "*He hath not beheld iniquity in Jacob*." *He* looks on the face of His anointed, Psa. lxxxiv. 9, and sees it reflected in *all His members*, Eph. v. 30; Matt. iii. 17; Isa. xlii. 21; John xv. 4.

How blessed to know that we are "*in Him that is true*," 1 John v. 20, 13, even in His Son Jesus Christ. How safe, too, must they be when "*the Lord his God is with him, and the shout of a* KING among them"; when He who redeemed them "*hath as it were the strength of an unicorn*," ver. 22; Isa. xxxiii. 17, 22; John x. 28-30; when He is at once the loving Saviour, Matt. xi. 28; and the powerful deliverer, Isa. ix. 6, their Immanuel, "*God with them*"! How true, then, and how precious, are the closing words of this prediction, "*Surely there is no enchantment against Jacob, nor divination against Israel*," for of them it shall ever

be said, "*What hath God wrought?*" ver. 23; Isa. xxvi. 12; xliii. 1; Acts xx. 28; Eph. v. 25.

Blessed is he that blesseth Thee.
Cursed is he that curseth Thee.

Ch. xxiv. 6-10. How beautiful is the description here given of Israel; of the Church of the Redeemed of which Israel was only the shadow, Heb. iv. 4-9; 1 Cor. x. 1-10. They are as "*gardens by the river side*," Cant. iv. 16; v. 1; Psa. xlvi. 4; as *trees which the Lord hath planted*, Matt. xv. 13; Psa. xcii. 12-15; Isa. lx. 21. This points to the source of their strength, the Lord's hand planting, the Spirit's influence watering, John vii. 37-39; Ezek. xxxvi. 25. Ver. 7 speaks of other features.

"*He shall pour the water out of His buckets.*" "*His seed shall be in many waters*," ver. 7. Is not this their work, to spread among others what they receive from Him, from an ever-overflowing fountain, John iv. 14, 27, 29; Isa. xxxii. 20; Mark xvi. 15; John i. 41, 42. Their KING "*shall be higher than Agag*," Psa. ii. 6; Luke i. 32, 33, and their "*Kingdom shall be exalted*," Isa. ii. 2-4; Dan. ii. 44; Rev. xi. 15; xix. 12, 16.

But here the prophecy passes from the people to Him who "*in His love and in His pity redeemed them.*" It points to Him first as the *Saviour*, the REDEEMER *by blood*, ver. 8. Exod. xii. 4-9; 1 Pet. i. 18, 19; 1 Cor. v. 7, 8, and it points to Him then as the *avenger*, the REDEEMER *by power*, Job xix. 25; Ruth iv. 4-7, to Him who came *as a lamb* at His first advent, John i. 29, 36, that He might win by His love and wash away sins in His own blood, Rev. i. 5, but

who shall come again *as a lion*, ver. 9, to *avenge* His own elect, Luke xviii. 7, 8, to *reign* in power, and triumph where once He had walked in weakness, Heb. v. 8; 1 Thess. i. 8-10; iv. 13-17; Jude 24.

This seems now to absorb the mind of the prophet, verses 17-19. The glorious appearing of the LORD OF LORDS, Rev. xix. 11, in that day when He shall come with the *shout of a King*. (St. Paul explains 1 Thess. iv. 15-17, "*with a shout*" conveying comfort and encouragement to his suffering saints, 2 Thess. i. 7, 8, "with the voice of the archangel," etc.) There is also here the glory and beauty of Israel, verses 5-7, of all *in Him*, Rom. viii. 1; Col. ii. 10. The *glory*, and *power*, the *Deity* of Him, their Lamb once slain, soon to reign in beauty, Isa. xxxiii. 17, among the manifested Sons of God, Rom. viii. 19; verses 8, 17.

I shall see Him, but not now;
I shall behold Him, but not nigh.
There shall come a star out of Jacob,
And a sceptre shall arise out of Israel.

Ch. xxiv. 17-19. How mournful, yet how beautiful, are the words of this prediction: for while they point generally to the glory of the coming One, verses 17-19, there is yet implied in them the sad anticipation of personal rejection in the day of His glory; "*I shall behold Him*, BUT NOT NIGH," Rev. i. 7; ii. 14; 2 Pet. ii. 15. Alas, how many may be like the worldly prophet, speaking of *the glory*, 2 Cor. iv. 17; Rom. viii. 18, while they seek not *Him*, who sheds it around, Ezek. xxxiii. 30-33.

May *we* be faithful, ver. 23; Rev. ii. 10. The *builders* of the temple are not *necessarily* "*lively stones*" in it, 1 Pet. ii. 4, 5. Those may be lost, 1 Cor. iii. 15. Only these are *certainly safe*, 1 Pet. i. 4, 5. May we be the *stones*, Luke x. 17, 20.

For those who are His, leaning on Him, Cant. viii. 5; looking to Him, Heb. xii. 1, 2; and loving Him even in their weakness, 1 John iv. 19; John xi. 2, 5; very helpful is the prospect here presented, verses 17-19; 2 Tim. iv. 8. He who was for them the Lamb slain, Rev. v. 6; the Man of sorrows, Isa. liii. 1-5; Heb. v. 8; the despised and rejected of men, shall *come back* to His waiting people, Acts i. 11; but how? "*Without sin*," Heb. ix. 28. Oh, how blessed to see HIM, and not to see our sin, Lev. xvi. 21, 22; Heb. x. 17. No longer the Messiah *suffering*, but now *triumphant*; "*the bright and morning star*"; Rev. xxii., the *sceptre*, verses 17, 19; Psa. ii. 8, 9; once rejected by men, John i. 11, now worshipped by angels, Heb. i. 5; once weeping in weakness, because a substitute for us, Matt. xxvi. 37, 38; xx. 28, now shining in beauty and glory, the world's crowns on His head, Rev. xix. 12; xi. 15.

What a subject for thought! What a glory for our meditation! Who can be weary writing, reading, and thinking upon so blessed a hope as the "*glorious appearing of the Great God and* OUR *Saviour Jesus Christ*"? Tit. ii. 13.

Alas! who shall live when God doeth this?

But *who shall live* when God doeth this? ver. 23; Psa. xv. 1. The enemies of the RIGHTEOUS ONE

shall all perish (ver. 17); *He* shall "*smite*," *He* shall "*destroy*" in that day, 2 Thess. i. 9; Psa. xxxiv. 21, 22; Rev. vi. 16, 17, not only the wicked, but those who, forgetting the Rock, Deut. xxxii. 18, *make their dwelling-places strong*, ver. 22; Jer. xxii. 23; Psa. xlix. 10, 11.

Very blessed for us those words, Isa. xxvi. 3, 4; to know that we are standing on that Rock, and to know it is *our Jesus*, 1 Cor. x. 4; and that *our Jesus is God*, Heb. i. 3; John i. 1; Deut. xxxii. 31.

VII. THE LAW-GIVER.

Deut. xviii. 15-18.

I will raise them up a Prophet from among their brethren, like unto thee,
And I will put my words into His mouth.

The Jews say that this prophecy was fulfilled either in Jeremiah or in the line of prophets, Acts iii. 24; but it all belongs to our Redeemer:

Because it is expressly applied to Him, Acts iii. 20-22, 26. They were prophets, but He is THE PROPHET, Luke vii. 16.

Because none were prophets like Moses, but JESUS. Moses was a LAW-GIVER, for "*the law was given by Moses*," but *Jesus* was THE LAW-GIVER, for "*grace and truth came by Jesus Christ*," John i. 17; henceforth therefore, God says, "*Hear Him*," Matt. xvii. 5; Acts iii. 23; Heb. iii. 5, 6.

Because every particular in this prophecy applies to Jesus; HE IS OUR PROPHET. A prophet was one who *spake with God*, Exod. xxxiii. 11; James ii. 23.

JESUS spake with God, for He was with God; He was God, John i. 1; v. 19; viii. 26, 28, 29. A prophet *declared unto man* what he received from God, Ezek. xxxvii. 7; our Jesus declares unto us the Father Himself, John i. 18; 1 Tim. vi. 16; John xiv. 9, and makes known His will, John xvii. 4, 6; Luke xxiv. 27. A prophet also *predicts*, Isa. xlvi. 10; from the lips of our Jesus came many predictions of the glory and perpetuity of His Church, Matt. xvi. 18.

HE IS "OF OUR BRETHREN," for "*forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same*," Heb. ii. 14; Gen. ii. 23; Eph. v. 25-30. What a blessed truth is that spoken by His adversaries, Mark vi. 3, but spoken before by the prophet, Micah v. 2, that our Redeemer was to be, indeed, "*of our brethren*," mighty to save as God, Isa. ix. 6, but able to sympathize with the sinner, because a man like unto ourselves, Heb. iv. 15; v. 7, 8.

HE IS RAISED UP FROM OUR MIDST, ver. 15. In our midst in His *birth*, Matt. i. 21; Micah v. 2. In our midst in His *death*, 1 Pet. iii. 18, 19; Isa. liii. 4, 5, 9. In our midst in His life, Matt. xviii. 20; xxviii. 20; Heb. xiii. 5. In our midst here in time, Col. i. 27. In our midst for ever in eternity, Rev. v. 6; vii. 17.

What a privilege shall ours be to sit at the feet of *our Prophet*, Luke x. 39; Matt. vii. 24.

VIII. THE SONG OF MOSES.

DEUT. XXXII.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

Heaven and earth called to hear while words of warning are spoken to guard His Church in her earthly course.

Very beautiful are the opening words: "*My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.*" But not more beautiful than true, for "*as the rain cometh down and the snow from heaven, and returneth not thither,*" so has His word ever been; so shall it still be, Isa. lv. 10, 11; words of love from the loving Father, seeking and finding a home in the hearts of His wandering people.

But what are the means employed? What is the object for which they are sent forth?

THE MEANS ARE THE WORD sent forth by Him for *peace and restoration*, Psa. xxiii. 3, coming down from heaven freighted with love and mercy, Isa. lv. 10, 11; Rev. xii. 11, because full of *His* love and mercy who cometh down from heaven, John vi. 33, that He may give *Himself* in the Word, Exod. xvi. 16. Therefore is it that His doctrine drops as the rain, ver. 3, distils as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because it is *full of Christ*, John xv. 4, 7; Col. iii. 16, *full of His Spirit*, John xiv. 26, *full of His love*, John xiv. 23; xvi. 14, 15, *full of light* from His

presence to guide and bless, Psa. xxxvi. 2; xliii. 3. With Christ, the Word is always as showers of rain, refreshing the soul, Psa. cxix. 105, 18, 67. Without Christ, the letter killeth, 2 Cor. iii. 6.

THE OBJECT, too, for which the Word is sent down, how sublime and glorious! "*I will publish the name of the Lord, ascribe ye greatness unto our God*," ver. 3, that God may be all *in all*, 1 Cor. xv.; Eph. ii. 22, 23. Now the world is all in almost all, but soon the change shall come, 1 John ii. 16, 17; Heb. x. 37; and then shall His glory shine forth before all, Col. iii. 4; Matt. xiii. 43; Isa. xxiv. 23.

How natural, too, the appeal here "*ascribe ye*." Like Cant. i. 4, it speaks of love passing from the heart of the saved one to others still needing. There it is, "*draw me*," "*we will run*," Isa. viii. 18; here, "*I will publish*," "*ascribe ye*," Psa. xxxiv. 11; cxvi. 13, 14. But is not true love ever diffusive? 1 John iv. 16, itself from God? Rom. v. 5; must it not circulate *for God?* John xiii. 1, 34, 35.

Ver. 4. Truly His speech "*distils as the dew*" when it describes thus the character, the nature of our God. "*He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He.*"

We trust to Him *in death*, we commit to Him our immortal souls; and well we may, when salvation depends not on a doctrine, on a word, on a truth, but on the *character of God*. Hence faith cannot be the belief in creeds or dogmas, but in the *being*, IN *the truth and love of God*. It is thus He is the ROCK. It is thus we can say, "He is *just to forgive*," 1 John i. 9.

"*All His ways are judgment*," and therefore He must punish for evil doing, for sin, Ezek. xviii. 4. He is "*the Rock*," and therefore knows no change; He is always "*just and right*." But this is our strength, for in Calvary every ray of the Divine character was received and absorbed; His justice rests in the heart of the suffering Saviour, Isa. xlii. 21; liii. 5, 6, 10; His truth is satisfied, for man suffered for the sins of man, 1 Cor. xv. 45-47. There is pardon and peace, safety and rest at the foot of the cross, Rom. v. 1; viii. 1, because *there* "*mercy and truth are met together*," because there "*righteousness and peace have kissed each other*." Truth sprang "*out of the earth*," and righteousness looked "*down from heaven*," when in Bethlehem He was born for the sin of man, Micah v. 2; Psa. lxxxv. 10, 11; Isa. xlv. 8.

Is it not, then, inexpressibly sweet, to rest at the foot of the cross, and, even while the remembrances of the past are busy with us, to say, because of the blood shed for us there, "*He is just to forgive*"? Isa. xliv. 22. Truly there is a glory in the cross, in this exhibition of a Father's love for His people, before which earth's glory is indeed dimmed. Yes, it is blessed to think, we trust not in creeds, in forms, in doctrines, but in GOD HIMSELF. The eternal God is my refuge, Deut. xxxiii. 27, and not the words I recite. I depend not on my own frail powers of mind or of memory, in life or in death, but on the being of my God, on the personal love of my Redeemer. I lean on a *present Saviour*, Isa. xliii. 2; Psa. xxiii. 4; Cant. i. 7; ii. 4, 6, 16. He is a Rock to me who is at once "*the mighty God*," Isa. ix. 6,

able to save, lxiii. 1, 2; Heb. vii. 25, and the loving Saviour who, knowing our infirmities, invites the vilest to come with the assuring promise, "*him that cometh to Me I will in no wise cast out.*" Is it not, then, because He is just and right, because He is a Rock, 1 Cor. x. 4, that we can trust Him for ever? Isa. xxvi. 3, 4.

Is not He thy FATHER *who hath bought thee?*

Verses 6-9. Three precious subjects are brought before us in these verses: *The fatherhood of God*, ver. 6; the *Divine love and foreknowledge*, ver. 8; and *the Lord's inheritance*, ver. 9.

The fatherhood of God. On what does this rest? On His relation to men as *creatures?* If so, what is its value? For angels were *created* by Him, yet some of them fell, Jude 6; 2 Pet. ii. 4. Men were *created* by God, yet many perish, Matt. xxv. 41. It is not the mere fact of *creation* that constitutes us the sons of God, and God our Father; for, though created upright, man has now by sin *forfeited* whatever might have been his. The words before us, then, "*is not He thy Father that hath bought thee?*" ver. 6, are very precious, but very solemn. *Precious*, because they point to the *true* ground of sonship, John i. 12, 13; 1 Pet. i. 23, 25, His redeeming love, Rom. v. 5; Jer. xxxi. 3; Deut. xxxiii. 3; John xiii. 1; His glorious death on the cross whereby life, a new life, is given to all who believe on Him, Rom. vi. 23; John xvii. 2, 3; but *solemn*, because they assure us all that unless born of God, John iii. 3, 5, none shall share that life, nor win that glory, 2 Cor. vi. 16-18; 1 Cor. vi. 19, 20.

His love for His people. Many passages unfold this love, but few more clearly than ver. 8: "*He set the bounds of the people according to the number of the children of Israel.*" "*He set the bounds,*" Gen. xi. 8, long before the birth even of Israel, Gen. xxxii. 28-32, and yet He set them according to their number, so that each should have his inheritance, John xix. 51; for His love provides for each one of His people; not for those alone already brought in, but for all who shall believe through the Word of truth, John xvii. 9, 20; x. 16; Acts xviii. 10. All believers of every time are on the high priest's heart, Exod. xxviii. 28-30, for when He *separated* "*the sons of Adam, He set the bounds of the people according to the number of the children of Israel,*" Matt. xiii. 43; xxv. 34.

How blessed the reason assigned for this, ver. 9, "*for the Lord's portion is His people.*" He, too, has an inheritance, but it is *the hearts of His willing people*, Cant. vi. 12 (margin). The God of glory accepts as His own inheritance the *free love* of a redeemed, a glorified and beautified, but a grateful and loving people. This is "*the riches of the glory of His inheritance in the saints,*" Eph. i. 18; Psa. lxiii. 1, 8; xc. 17; Isa. xliii. 1. For them He prepares a place, John xiv. 1, 2.

IX. ISRAEL'S LIFE AND GUIDE.

DEUT. XXXII. 10.

So the Lord alone did lead him,
And there was no strange god with him.

How strange these closely connected verses! "*The Lord's portion is His people,*" ver. 9, and "*He found*

him in a desert land," ver. 10. It reminds us of the beautiful passage, 1 Cor. vi. 10, 11: "*But ye are washed, but ye are sanctified*"; that is, the Lord's portion. "*Such were some of you,*" unfolding to us the howling wilderness of sin and corruption, from which they had been rescued in order to become His. What an origin was ours! Ezek. xvi. 3, 5; but HE, "*in love to our souls,*" delivered us "*from the pit of corruption,*" Isa. xxxviii. 17. What a wondrous love was His, who died "*for the ungodly!*" Rom. iv. 4, 5; Deut. xxxiii. 3; Jer. xxxi. 3. What a glorious gospel is ours, the gospel of SALVATION! Eph. i. 13.

He loved us. Yes, but He loves us still; for He who delivered still continues to guide and to keep, Psa. cxxi. Very blessed are these words for us, ver. 10, "*He led him about, He instructed him, He kept him as the apple of His eye.*" As a mother loves, He loves, not only *delivering*, but watching and cherishing, Isa. xlix. 15-17; Psa. ciii. 11, 14; for His is an "*everlasting love,*" Jer. xxxi. 3.

"*He led him about,*" to save him from returning again to the Egypt of sin and darkness from which he had been delivered, Exod. xiii. 17, 18. It was a tedious way; it was a thorny way, Deut. viii. 15, 16; but it was the right way, Psa. cvii. 7, for it taught Israel to know themselves, Deut. viii. 2, 3; to know their guide, John xvii. 3; xiv. 6.

"*He instructed him,*" not only guiding him, but training, teaching, and, by instruction, *transforming*; that all whom He led might be *fitted for companionship*, Rom. xii. 1, 2; 1 Pet. i. 22; 2 Tim. iii. 15, 16. Sanctified through the truth, John xvii. 17, 15, they

are so instructed through the Word by His Spirit, 1 Thess. ii. 13, that they "*grow up unto Him*," Eph. iv. 15.

"*He kept him as the apple of His eye.*" While preparing for glory, we are surrounded by dangers, exposed to temptations, 1 Pet. iv. 12, 13. How precious, then, this assurance that HE *keeps* us! 1 Pet. i. 4, 5; John xiv. 23, and so safely; even as the apple of His eye, John x. 28-30; Isa. liv. 17.

How beautiful this illustration of Jehovah's love for His people, and of the tenderness with which He trains them to rise from inactivity and ease, to life and energy in the path of the just, Prov. iv. 18.

The Eagle stirreth up her nest, and fluttereth over her young, that she may teach them to mount on the wing, and "*mount up with wings as eagles*," Isa. xl. 31. Are not His words, "*arise and depart ye*," Micah ii. 10, spoken to *warn us* against resting in sloth and inactivity? Heb. vi. 12; Eph. v. 14. What watchful love, too, that word, "*fluttereth over* her young" implies! while raising to life and motion, watching, "*fluttering over*," keeping "*as the apple of His eye*," ver. 10, loving them so well that He keeps them ceaselessly, Psa. cxxi. 3, 5-8, and yet loving them too well to allow them to slumber, Isa. lxiii. 9; xl. 2. He trains them to life and energy for Him, 2 Cor. v. 14, 15.

In these words we see also the chief object of religion. To save the soul from death was not what brought Jesus from the glory of His Father's home, John xvii. 5; it was so to impart life as to *restore the*

nature, Psa. xxiii. 4; to raise man up so as to walk in *newness of life,* Rom. vi. 4, 5, that while resting on the finished work of the cross, while trusting solely to HIS merits for pardon and peace, he yet should be fitted in his tastes and character for the higher associations of God's home, for eternal companionship with Jesus, Rev. iii. 4; 2 Cor. iii. 18; in order to make us *walk as He walked,* just as the eagle, "*spreads abroad her wings, taketh them, beareth them on her wings,*" so the Lord first bears His people up; that just as the young eagle is trained to fly, so they may "*run and not be weary, may walk and not faint,*" Isa. xl. 31; Eph. ii. 10; Phil. iii. 9-14.

How much, then, is contained in these words: "*So the Lord alone did lead him, making his feet like hind's feet,*" that He might set him "*on His high places,*" Psa. xviii. 33, 34, training him *in time,* that he might *walk in glory* in eternity, Rev. vii. 14-17; Isa. xxxv. 10; Cant. ii. 7, 8; Luke xxii. 29, 30.

O that they were wise, that they understood this,
That they would consider their latter end.

Verses 29-31. How deeply is this prayer needed, that His people should consider their latter end. Even in this chapter, which begins with words so precious, verses 8, 9, words of love and tenderness from their God, verses 10-12, the story of sin is dark and fearful, verses 15, 17, as if to show that every man at his best state is indeed vanity, and that salvation is *wholly of the Lord,* verses 26, 27; and yet dark and terrible though this history be, it is a history of man as well as of Israel. How precious the

truth which it brings before us, that man's safety is not of himself, but only from Him, Eph. ii. 8, 10; Rom. iv. 3, 4; xi. 6; Psa. xxxii. 1, 2. How soon it must have been forfeited if it had depended on us to keep it, Isa. xxvi. 3, 4.

What, then, is the counsel here given? To CONSIDER *their latter end*, not to think *sometimes* of it; Balaam did this, yet he who said, "*let me die the death of the righteous, and let my last end be like His*," Num. xxiii. 10, died at last in open antagonism to the Lord's people, Num. xxxi. 8; but to *consider* it, just as the child of God CONSIDERS Jesus his Apostle and High Priest, Heb. iii. 1; xii. 1, 2; so to consider also the shortness of life, the certainty of death, the endless glory (or woe) of eternity, Matt. xiii. 43, when sorrow and sighing shall have for ever passed away, Isa. li. 11.

But what is the present effect of such an attitude? Always looking onward? Tit. ii. 13, 14; 2 Pet. iii. 12; Phil. iii. 14, 15, 20, 21. It is *present strength*, present triumph, "*for how should one chase a thousand, and two put ten thousand to flight?*" Oh, how blessed to feel that the Lord is our captain! Josh. v. 13, 14; Heb. ii. 10; that Jehovah is our guide, Exod. xxxiii. 14; Psa. xxxii. 7, 8, and that whatever be our dangers or temptations, we shall be "*more than conquerors through Him that loved us*," Rom. viii. 37.

Whenever a child of God is "*overtaken*" *by the enemy*, Gal. vi. 1, 2, it is only because he trusts in a rock that is not as *our Rock*, verses 30, 31. Our Rock is THE ROCK OF AGES, and its strength is *everlasting*, ver. 4; Isa. xxvi. 4; John x. 29, 30; but

theirs, the trust of unstable souls, can give them only the hope that *perisheth*, the vine of Sodom and of the fields of Gomorrah, whose grapes are of gall, their clusters bitter, verses 23, 33; Rom. ii. 8, 9; Matt. xxiv. 44, 46.

Their rock is not as our Rock.

Verses 31-37. How remarkable the likeness of the counterfeit Church (2 Thess. ii. 4, 8; Rev. xvii. 3) to the true Church, Rev. xii. 1-3. Like the true Church it also has a lamb, 1 Pet. i. 18, 19; Rev. xiii. 11, like a lamb, but "*he spake as a dragon.*" Like the true Church, it has a *head*, Col. ii. 18, 19; not Christ, but *a man*, Dan. vii. 8. It rests like the true Church on a rock, Deut. xxxii. 31, but OUR Rock is the *Rock of ages*, Isa. xxvi. 3, 4; 1 Cor. x. 4; Exod. xxxiii. 20; *their* rock sells them at last, being itself worthless, Deut. xxxii. 30, 15, 18; Rom. xi. 20-22; this church continued not in God's goodness, and therefore she has been "*cut off.*"

Like the true Church, John ii. 1-11; Isa. lv. 1, 2, it also has wine, but what a difference; our wine is the *good wine*, John ii. 10, "*the best wine*" for our beloved, that goeth down sweetly, "*causing the lips of those that are asleep to speak,*" Cant. vii. 9. Theirs is but as the vine of Sodom, Deut. xxxii. 32; their grapes are "*grapes of gall,*" their wine is "*the poison of dragons, and the cruel venom of asps,*" ver. 33. But why compared with "*the poison of dragons*"? Because it is *really* the dragon's poison, Rev. xii. 1, 4, 9; Gen. iii. 1-8; Matt. iv. 1-10, seeking to mar Christ's work by a *counterfeit church*, one essentially

false and Satanic; their wine, "*the poison of dragons*"; their lamb, *inspired by the dragon*, Rev. xiii. 1-3, 11. This is the poison of asps of which the Apostle speaks, Rom. iii. 13. But just as their false bread, Isa. lv. 1, 2; John vi. 47, 53, 54, satisfieth not, for it is not the food prescribed by God for man's soul, Exod. xxix. 33, so their wine—unlike the Gospel wine which nourishes the soul along with the sincere milk of the Word, Isa. lv. 1, 2; 1 Pet. ii. 3—destroys the soul, for it contains the essence of *falsehood;* it teaches of an unfinished work by Jesus, that must be supplemented by man's merits, and by earthly sacrifices. Can we not understand, then, the warning words? verses 34, 35. "*Is not this laid up in store for me?*" etc. "*To me, vengeance;*" "*their foot shall slide in due time,*" 2 Thess. ii. 4-8; Rev. xviii. 20, 21.

The Lord shall judge His people,
And repent Himself for His servants,
When He seeth that their power is gone.

But what does Babylon include? Rev. xiii. 8.

This portion blends, very remarkably, mercy on the people of Jehovah with judgment on His enemies. It brings before us, then, the *coming of Jesus* to His *troubled* and well-nigh exhausted Church, and *vengeance on those that troubled them*, 2 Thess. i. 7-10.

"*The Lord will judge His people,*" ver. 36, fulfilling Isa. xxxiii. 1, 2; xxxii. 17, 22-24; Psa. ii. 6-8; Rev. xix. 11, 12; xx. 4. For when the *King reigns* His people shall *share His glory*, 1 Cor. vi. 2, 3; Luke xxii. 29, 30; "*and repent Himself for His servants.*" But when? When He seeth that *their power is gone;*

so in Rev. xi. 7-11, it is when dead the witnesses are raised to glory, for Anti-Christ shall triumph until He shall come whose right it is, 2 Thess. ii. 4-8; 1 John ii. 18. In the Church's *darkest* hour the light of glory shall suddenly *shine upon them*, Zech. xiv. 7, 8. Prophetically true, these words have also a precious spiritual sense, for when is the Lord revealed in His saving power to any believer? Is it not only when he feels, and feels *truly*, that His power is *gone*, 2 Cor. xii. 9. Yes, truly, it is *only* when we are weak that then we are really strong, 2 Cor. iii. 5; Matt. ix. 12, 13.

"*Rejoice, O ye nations, with His people*," ver. 43. When the Lord's people shall be *redeemed*, Job xix. 25; Isa. li. 11; Rom. viii. 23, then the nations shall *rejoice with them*, Rom. xi. 12, 15, 25, 26; Rev. xiv. 5, 6. Both shall rejoice in that day, for the *false church* which deceived the nations with its *false rock*, ver. 31, its false wine, ver. 33, its false sacraments, ver. 38, 1 Cor. x. 4, 16-20; Isa. lv. 1, 2; Cant. vii. 9, shall then have fallen for ever, Rev. xviii. 2. The enemy that oppressed them shall have been *destroyed*, 2 Thess. ii. 7, 8, and the Lord shall have avenged His own Church which hath cried unto Him day and night, Luke xviii. 7. "*The beginning of revenges*" are the vials of His wrath, Rev. xvi., but what shall be their end? Rev. xix. 20, 21; xx. 10, 14, 15; Deut. xxxii. 43; Rev. xvi. 6; xviii. 20; xix. 2. Blessed for the redeemed, the glorified, Rom. viii. 28-30. Fearful for the *unchanged*, Gal. vi. 8; Rom. xii. 1, 2.

X. THE BLESSING OF MOSES.

DEUT. XXXIII. 3.

Yea, He loved the people.
All the saints are in Thy hand;
And they sat down at Thy feet.
Every one shall receive of Thy words.

How rich this blessing from the "*Man of God*"! the law fulfilled by His love, verses 2, 3; its *fire of wrath*," ver. 2, sustained by HIM, Exod. iii. 2; John i. 14; 1 Tim. iii. 16, who so loved the people, ver. 3, that He gave HIMSELF for them, Eph. v. 25; Heb. ix. 14; Acts xx. 28. The fiery law, manifesting His character as righteous, and hating iniquity and transgression, Exod. xxxiv. 6; the love, manifesting His character as the *Father* of those who sinned, long-suffering, forbearing, and *pitiful*, Psa. ciii. 13, 14; 2 Pet. iii. 9. Truly the Prophet's question is a solemn one, Mal. iii. 2, but the answer is clear and distinct, They can who are hidden *in Himself*, Exod. xxxiii. 22; Cant. ii. 14; John xv. 4, for He hath covered His law with love, Exod. xxv. 16-19; Psa. xxxii. 1, 2; Rom. xiii. 10.

How very precious, then, the prospect given to us here, combined with the *everlasting love* given to us! ver. 3.

"*He came*," but in Jude we read, "*The Lord cometh*," with ten thousands of His saints, Jude 14. He *is coming*, then; we wait for HIM from heaven, 1 Thess. i. 19; Heb. x. 37; Rev. i. 7; xix. 11-13;

1 Thess. iv. 14-17. This is our prospect, this our *hope*, Tit. ii. 13, 14; 1 John iii. 3.

But shall we *fear Him* when He comes? Mal. iii. 2. How very assuring are the words of this passage! Yea, He *loved* the people, Jer. xxxi. 3; John xiii. 1; xiv. 21, 27, "*all His saints are in Thy hand.*" All Christ's people in the Father's keeping, 1 Pet. i. 4, 5; Psa. cxxi.; Amos ix. 9; not even the *least grain* lost, John xvii. 10-12, 20, all in the Father's hand, Isa. xlix. 16; John x. 28-30, and therefore all "*shall receive of Thy words*," verse 3, shall receive of the glory promised in the Word, Col. iii. 4; 2 Cor. iv. 17, 18; Rom. viii. 17-21; John xvii. 24. But why? Because they all sat down AT HIS FEET, ver. 3; Luke x. 39, 42; viii. 35. Receiving of His fulness here, John i. 16, drinking of the water which He gives, John iv. 14; vii. 39, learning the lessons of love, of patience, of purity, which He teaches, 1 Pet. ii. 21-23; Matt. xi. 28-30; Rom. viii. 3. They receive of His word here and shall share His throne in glory, Luke xxii. 29, 30; Rev. iii. 21.

THE BLESSING ON LEVI.

"*Let thy Thummim and thy Urim be with thy holy one.*"

The blessing of Levi is the subject of this portion, and in him, of all who are truly the Lord's. From Gen. xxix. 34 we learn, that the word Levi means *joined*, and from 1 Cor. vi. 17, that the Holy Spirit applies it to the union between believers and Jehovah, Eph. v. 25, 27, a union so real, that of every true child

of God it is said that being joined unto the Lord he is *one Spirit.*

The word *Levi*, then, thus meaning *joined*, the term *Levite* is applied in Isa. lxvi. 21 to those who, surviving the ruin of the old human family, shall be found joined to the Lord in an abiding and eternal union, ver. 22; Eph. ii. 14, 17, 19-22.

The blessing of Levi, then, belongs of necessity to all who are, and shall yet be, joined to the Lord out of our fallen race, John iii. 16.

"*Let thy Thummim and thy Urim be with thy holy one,*" etc. The Urim (lights) and Thummim (perfections) point clearly to the High Priest's breastplate, Exod. xxviii. 29, 30, and as all Israel, all God's family, Eph. iii. 15, were borne on that breastplate, *on the heart* of Aaron, *of Jesus*, the words point plainly to the perfect light and love, support and sympathy which all His people find in the heart of Jesus. Perfect *guidance*, Psa. xxxii. 8; xxxvi. 9, 10; xliii. 3; perfect *love*, Jer. xxxi. 3; perfect *safety*, John x. 29, 30; 1 Pet. i. 5, for all who are *in union* with Him, John xv. 4. The words of the blessing, then assure us that our *light* and *perfection*, Phil. iii. 12, 15, are with our Holy One, even Jesus, Matt. xxviii. 20; Heb. xiii. 5, 8.

"*Whom thou didst prove at Massah.*" How little we realize that Jesus was *always with His people.* He with whom Jacob wrestled, Gen. xxxii. 30, 32, was the one also with whom Israel strove at Massah, Exod. xvii. 1-7; 1 Cor. x. 9; for the Lord whom Israel tempted was the LORD CHRIST, Psa. lxviii. 7, 18; Eph. iv. 8.

How strongly, too, the fidelity of all believers to their God is shown in the faithfulness of the tribe of *Levi*, when Israel followed after idols, Exod. xxxii. 4, 8, 26, 27. They spared neither brother nor companion in their zeal for the truth of Jehovah, Deut. xxxiii. 9; Matt. x. 37-39. Are we so joined to the Lord that our Urim and Thummim are with our HOLY ONE?

THE BLESSING ON BENJAMIN.

The beloved of the Lord shall dwell in safety by Him;
And the Lord shall cover Him all the day long,
And he shall dwell between his shoulders.

Ver. 12. How very beautiful the terms of this blessing! Every expression conveys precious truth and assurance of love. "*The beloved of the Lord*": what a description this is of a poor sinner! of one once vile and rebellious; but this *abounds in the Word of God.* He died "*for the ungodly*," Rom. v. 6; 1 Cor. vi. 10, 11; Eph. ii. 19-22. He rose to beautify, to purify them, in the power of His risen life, Rom. v. 10; Eph. ii. 1, 6, 10; 1 Pet. i. 22; Heb. ix. 24. He reigns to glorify them, Rev. iii. 21; for, the vile, the ungodly, whom He justified, them "He also glorified," Rom. viii. 29, 30. How sure, too, their inheritance: "*shall dwell in safety*"; "*no condemnation*" to them, Rom. viii. 1, for HE hath borne their sins, 1 Pet. ii. 24; no weapon against them *shall* prosper, Isa. liv. 17, for the LORD *is their keeper*, Psa. cxxi. 5.

They shall "*dwell in safety by Him*," 1 Pet. i. 4, 5 ; John xiv. 23 ; xv. 4. Borne *upon the heart* of the great High Priest, Exod. xxviii. 29, 30 ; hidden in the clift of the rock, Exod. xxxiii. 20-22 ; planted together in the likeness of His death, Rom. vi. 5 ; members of His body, of His flesh, and of His bones, Eph. v. 25, they are safe for ever ; not life nor death can separate them from the love of God, which is in Christ Jesus our Lord, Rom. viii. 38, 39. "*The Lord shall cover him*": having covered his sins, he shall then cover himself, Psa. xxxii. 1, 2, freeing him by the one covering from condemnation, He shall cover him by the second from all danger, for "*upon all the glory shall be a defence*," Isa. iv. 5, 6 ; xxv. 4 ; xxvi. 4. *In the Lord Jehovah is everlasting strength all the day*, never leaving, never forsaking, Heb. xiii. 5. But more precious far than even this safe keeping is the last promise, "*he shall dwell between his shoulders*," dwell in His heart, Col. i. 27 ; Eph. iii. 17-19 ; John xiv. 23.

Thus is described by inspiration, a true child of God, ver. 12.

THE BLESSING ON JOSEPH.

Blessed of the Lord be his land for the dew,
And for the deep that coucheth beneath.

Verses 13-17. "*And for the precious things of the earth and the fulness thereof, and for the good will of Him that dwelt in the bush, let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren*," ver. 16.

In this, and the following verse, the blessings on Joseph seem to culminate. In the earlier verses the Lord shows us how beautiful nature shall be again, Rom. viii. 18-22, when the reproach of sin shall have been removed for ever, Josh. v. 9; 1 John iii. 8; then shall abound "*the precious things of heaven*," "*the precious fruits brought forth by the sun*," "*put forth by the moon*"; "*the chief things of the ancient mountains*," and "*the precious things of the lasting hills*," verses 14, 15. Who can now even imagine how beautiful God's restoring power can make the world around us again, and how abundant nature's fulness shall be, when the sin that has defiled it shall be removed? Isa. lx. 11, 17-20; lxii. 7-9; Hos. ii. 17-23. "*The earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel*"—(*the Lord's seed*), 1 John iii. 9; John i. 47. They shall pray, and God shall hear and answer and give. Isa. lxv. 22-24; John xiv. 13, 14; xvi. 23, 26, 27; 1 Cor. ii. 9. The chief glory of God's people "*in that day*" shall be that when surrounded by beauty and love, and possessed of life eternal, *He* shall be with them, Isa. xxxv. 10 (*margin*); Rev. vii. 14-17. To this it refers in the words ver. 16, "and for *the good will of Him that dwelt in the bush*," Exod. iii. 3, 6. What was that bush but a symbol of our frail human nature, 2 Cor. iv. 7; John i. 1, 14, in which He alone could have dwelt *unconsumed?* 2 Cor. v. 19; 1 Tim. iii. 16; and what was the "*good will*" of Him that dwelt there, but the everlasting love, Jer. xxxi. 3, of which *the whole world is full?* John iii. 16; xiii. 1; Rom. viii. 32, 38, 39; the love that spared not Himself, but

offered Himself without spot to God, Heb. ix. 14; the gentleness that by its own attractive power draws to itself the sinner's whole trust, Matt. xi. 28-30, and while it supports, transmutes. Rom. xii. 1, 2; 2 Cor. iii. 18; John i. 16.

"*His glory is like the firstling of his bullock, and his horns are like the horns of unicorns.*"

His glory. Whence comes it? *First*, as in ver. 16, from the "*good will of Him that dwelt in the bush*," Exod. iii. 3, 6; John i. 14; Luke ii. 14; John xiii. 1, the everlasting love of the everliving Saviour; but, *secondly*, from the life laid down in death, John x. 15, for the *self-sacrifice* by which man's life is redeemed, 1 Pet. iii. 18; for "*His glory is like the firstling of his bullock*," Lev. i. 1-9, the sacrifice appointed to prefigure His offering of Himself, Heb. ix. 11, 14, 25, 27, 28. Here, therefore, is the foundation of faith, the blood "*that cleanseth from all sin*," 1 John i. 7; Isa. i. 18, the atoning work of Him who was made sin for us, though He knew no sin, that we might be made the righteousness of God in Him, 2 Cor. v. 21; Isa. liii. 5, 6, 11, 12.

Hence it is that "*His horns are like the horns of unicorns*," for while there is *power to save*, Heb. vii. 25, its foundation is the blood in atonement for the soul. This is clearly taught in Exod. xxx. 10, where Aaron is commanded to make an atonement "*upon the horns of the altar, with the blood of the sin offering*." The horn is a symbol of power, Luke i. 69; Heb. vii. 25. The horns of the altar represent the power to *pardon*, to save, the suppliant who clings to them, 1 Kings i. 50, 51; but the *blood must touch the horns*, or they

have *no power* to pardon, Exod. xxx. 10, for the death of Jesus alone is the life of His people, and it is only when planted together in the *likeness of His death*, that we shall be also in that of His resurrection. Rom. vi. 5 ; vii. 4.

The truth of these words, illustrated by Psa. cxviii. 27, where the power of the horns is traced to the sacrifice bound to them (identical with the atoning blood of Exodus) is clearly seen in the result of the altar power in this verse 17. "*With them shall he push*," for it is the sprinkled blood that finally sends forth judgment *unto victory*. Rev. vi. 2 ; 1 John v. 4-8.

How blessed to know that the horns anointed with blood shall push finally "*to the ends of the earth*," and that even the utmost parts of the earth, now sin-stained and defiled, shall be given to Him for a possession. Psa. ii.

THE BLESSING ON ZEBULUN AND ISSACHAR.

Rejoice, Zebulun, in thy going out,
And, Issachar, in thy coming in.

Very important, but practically very little regarded, is the description of the Church given in the first Epistle to the Corinthians. In ch. x., the Apostle lays down the general statement: "*we being many are one bread, one body*," 1 Cor. x. 17, assigning as the reason of this, "*for we are all partakers of that one bread*," viz., Christ, John vi. 33 ; and again in ch. xii. 21, 23 ; vii. 20, 21, he points out the practical result of this teaching, that where God in His providence

places a man there lie his duties, and there lies his work, not the work of life alone, but that of love also. While he says of Zebulun, "*rejoice in thy going out*," of Issachar he says, rejoice "*in thy tents*." As the eye, 1 Cor. xii., has one work, and the foot and the hand a different one to do in the body; as in society the servant has one place, the master another, 1 Cor. vii., so has the Lord work for each to do in his place, Eccles. ix. 10. If He uses the master for one purpose, the servant is a necessary instrument for another, for even the *least joint* helps in the compacting of the whole body, the Church. Eph. iv. 16; John xii. 6.

While, therefore, the missionary rejoices in his "*going out*," Isa. xxxii. 20, the pastor rejoices "*in his tents*," Heb. xiii. 7, 17. The one works with the Lord among strangers, 1 Cor. iii. 9, the other in the quiet peacefulness of settled life, Acts xx. 17; and while in home life the husband rejoices in his going out, Rom. xii. 11, the wife, more especially designed to beautify the home, the earthly resting-place of the man, rejoices in her "*tents*," Prov. xxxi. 11, 23, 27. "*They shall call the people unto the mountain*"; for is it not by their joint labour, the missionary converting the heathen, the minister edifying the church, by the distributed work of the members of her body, that souls are won, and sacrifice offered to Jehovah? 1 Pet. ii. 4, 5, 9; Rom. xii. 1.

THE BLESSING ON GAD.

Blessed be he that enlargeth Gad.

Verses 20, 21. The words of Gad's blessings are very suggestive. We learn from his history, Num. xxxii. 2, that Gad, with Reuben and Manasseh (half the tribe) chose their portions at once, and then, having secured their own inheritance from Moses "*the lawgiver*" (not subsequently with the other tribes from Joshua, though ultimately blessed by him), Josh. xii. 7, undertook to cross over with their yet unsettled brethren, and war "*with the heads of the people*," until all the land was possessed.

Is not this a pre-intimation of what His people ever should be: "*Providing the first part for himself*," looking first to one's own soul, to one's own inheritance, and suffering nothing to mar it. Matt. xvi. 25, 26; 1 Tim. vi. 12. Is not a man's first duty to find Him who is life to his soul? Prov. viii. 35; John i. 41, 42; to secure for ourselves a place in the many mansions, John xiv. 1, 2; that, *at peace* with God, Rom. v. 1, we may be the better able to be workers together with Him, 1 Cor. iii. 2, for the salvation of others? He came with the heads of the people, he executed the justice of the Lord, for he came to fight the Lord's battle, Rev. iii. 21; 1 John v. 4, 5, and to show us how war must be waged with the *enemies* of the Lord's people, Eph. vi. 12; Luke i. 74; Rom. vi. 12-14, until all are subdued, Psa. xviii. 38-42; 1 Cor. xv. 26, and Israel is at rest for ever, Isa. xi. 10.

Is it not then suggestive to us of certain victory,

whatever may now be our hindrances, when we learn that Gad, foreshadowing (as all the tribes do, Exod. xxviii. 29, 30), the Israel of God, "*dwelleth as a lion, and teareth the arm with the crown of the head.*" The lion's strength strictly belonging to Him who is the Lion of the tribe of Judah, Rev. v. 5, 6, belongs also *in Him* to all His people, Ezek. i. 10; Rev. iv. 7; v. 8-10; for while He Himself destroyed him that had the power of death, Heb. ii. 14, He charges us also to fight the good fight of faith, *that others may be delivered*, 1 Tim. iv. 16.

Shall we not at last, in a higher sense, execute the justice of the Lord? 1 Cor. vi. 2, 3; Luke xxii. 29, 30; Isa. xxxii. 1, 2.

THE BLESSING ON NAPHTALI.

O Naphtali, satisfied with favour,
And full with the blessing of the Lord,
Possess thou the West and the South.

Ver. 23. The word *Naphtali* means *my wrestling*, and brings to our remembrance the remarkable transaction recorded in Gen. xxxii. 24, "*And Jacob was left alone, and there wrestled a man with him until the breaking of the day.*" What is this but the loving God, in His eternal Son, wrestling with men, Isa. i. 18, in order that he may "*cease to do evil*," "*learn to do well*," and, through Jesus, "*lay hold on eternal life*"? 1 Tim. vi. 12. Not now "*God in Christ reconciling*," but God in Christ winning man to reconciliation, peace, and happiness, 2 Cor. v. 17, 19-21. Wrestling with him in providences and in prayer, Rom. viii. 26;

Psa. xxxii. 8, 9; Hos. ii. 6, 9, 14, 16, wrestling *in love.* "*And of Naphtali he said, O Naphtali,*" *O my wrestling;* oh, thou with whom I have wrestled! Gen. vi. 3. The words then convey to us, as a first truth, the assurance of His love, that He will not leave us nor forsake us, Heb. xiii. 5, but will guide us with the "*bit and bridle,*" if we will not be guided by "*His eye*"; that He will keep us by His power, through faith, unto salvation. 1 Pet. i. 4, 5; 1 Cor. x. 13.

But they convey to us another truth when we read the Prophet's inspired comment on them, Hos. xii. 3, 4. In Gen. xxxii. 24 the words are, "*there wrestled a man with him,*" implying, as we have seen, that God will wrestle with His people if they turn aside from Him as Jacob had then done; but in Hosea the words are, "*Yea, he had power over the Angel, and prevailed*"; teaching us that there are two sides to this wrestling, the Divine and the human; and that while it is God's power that guides and sustains, John xv. 5, that power manifests itself in the outflowing of man's trust and love, in the development of man's affections toward Himself. God, therefore, wrestles with man, but so that man also *wrestles with God,* Hos. xii. 3. God in providences, man in prayer, Luke xviii. 1-7; but whether in providence or in prayer, it is God's hand, God's power throughout; for as of the wrestling, Gen. xxxii. 30, so of man's best works. "*We are His workmanship,*" Eph. ii. 8-10.

"*O Naphtali! Satisfied with favour, and full with the blessing of the Lord, possess thou the west and the south.*"

Where the Lord's *wrestling* is, there is always *favour*, Psa. cxix. 71. When once by His Spirit sinners are brought into His family, and made members of His household, Eph. ii. 19; translated from the power of darkness into the kingdom of God's dear Son, Col. i. 13; John v. 24, there must ever be found the inflowing from His fulness, John i. 16, purifying and moulding the believer's nature for glory. Rom. xii. 1, 2; viii. 10-12. Where the wrestling is there must also be favour, Eph. ii. 8-10; Psa. xc. 17.

But it is not mere favour here, it is "*satisfied with favour*"; reminding us that in His favour *only* is life, Psa. xvii. 15; that in the world there is *no satisfaction*, Isa. lv. 1-3; lvii. 20, 21. He with whom God wrestles, he who wrestles with God, Heb. iv. 14-16; Col. iv. 2, is "satisfied with favour," with "*the grace of the Lord Jesus Christ*," 2 Cor. viii. 9; bringing with it *pardon* for all sin, Rom. v. 1; 1 John i. 7, peace in the prospect of death, Eph. ii. 14; Psa. ciii. 13, 14; Col. i. 20, glory throughout an endless eternity, Col. iii. 4; satisfied also with "*the love of God*," Deut. xxxiii. 3; 1 John iv. 16, 8, 19; Isa. lxiii. 9, the patient, long-suffering, forgiving love of God, 2 Pet. iii. 9, that forgives *and upbraids not*, Psa. ciii. 13, 14, 17, that covers sin, Psa. xxxii. 1, 2; 1 Pet. iv. 8; Prov. x. 12; Eph. iv. 31, 32; satisfied with "*the fellowship of the Holy Ghost*," 2 Cor. xiii. 14, and through Him with the fellowship of Jesus and the Father, 1 John i. 3; John xiv. 23; xvi. 14, 15; Matt. xxviii. 20. Well may we say with the Apostle, "*Behold what manner of love the Father hath bestowed on us, that we should*

be called the sons of God." What manner of *favour* that wherewith we, with whom He has wrestled, are and shall be satisfied. Psa. xvii. 15; xxvii. 4; Phil. iii. 14.

In the fourth chapter of St. John's Gospel our Lord says: "*Whoso drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life*," ch. iv. 14. These words beautifully illustrate both clauses of this verse. "*Full with the blessing of the Lord*"; filled with the Holy Ghost, Eph. v. 18; Acts xi. 24; Gal. iv. 5, 6; with the waters of life, John vii. 37-39; Ezek. xxxvi. 25, 27; and if full, then surely ever overflowing since the waters are *ever springing up*, John iv. 14.

They therefore, who are "*full with the blessing of the Lord*," must go forth to possess the west and the south, Isa. xxxii. 20; Mark xvi. 15, 16; Acts viii. 4; Luke vii. 5. Their language is, "*Come thou with us*," for "*we are journeying to the land of which the Lord hath said, I will give it you*," Num. x. 29. Pilgrims themselves, 1 Pet. ii. 11, they ever try, like their great Master, Isa. xl. 11, to help towards the land of promise the weary and heavy laden. Heb. xi. 14, 16; Gal. vi. 1, 2.

But how may this be best done? How may we possess the west and the south? Firstly, in the peace and quiet of *home life*, Exod. xii. 26, 28; Psa. cxxvi. 5, 6; winning by His love, not forcing by rule, the young ones of our homes, to the fulness of favour and glory, which is laid up for all who love Him. 2 Cor. v. 14; Matt. xi. 28-30; 2 Tim. ii. 24, 25;

1 Pet. ii. 21-23; Eph. v. 1, 2. Is it not well to be gentle, if by gentleness rather than by severity and gloom, the souls of the young may be saved from the snares of life, and bound up with us for eternal glory? His gentleness made us great, 2 Sam. xxii. 36. Secondly, by lifting Him up in our hearts and in our homes. John xii. 32; Gal. v. 6; vi. 14; Phil. i. 20, 21.

THE BLESSING ON ASHER.

Let Asher be blessed with children,
Let him be acceptable to his brethren,
And let him dip his foot in oil.

Three precious characteristics of the true believer are here given to us. 1. Blessed with children. The word Asher means "*blessed*," Gen. xxx. 13, and refers especially to the blessedness spoken of, Rom. vii. 4, of gathering in the children of God, John. xi. 52. The promise was given, John xii. 32. Whenever, therefore, and wherever, Christ is lifted up, 2 Cor. v. 21, in His personal influence, Col. i. 27, not with the lips only, but in the life also, Col. i. 28; 1 Pet. ii. 9, there souls are drawn to Him, Gen. xlix. 10; the people are gathered in, and many children are brought forth to God. 1 Cor. iv. 15; Psa. cxxvi. 5, 6; 2 Cor. iii. 3.

Why, then, is not every believer an *Asher*, "*blessed* with children," winning souls to God from Satan and from sin? Would not the blessing be great and real if every parent were blessed with children *in the Lord*, 1 Thess. ii. 19, 20; Exod. xii. 26-28; Deut. vi. 7-9, if every minister in the Lord's sanctuary were

so to preach the Word, so to scatter the *seed of the kingdom*, Matt. xiii. 19; John xxii. 20, that souls must be awakened from the sleep of death to life, and life-work for Jesus? Eph. ii. 1, 4-8. Surely, if He gives the promise, we may at least trust Him for the fulfilment, and look for an ingathering from the seed sown, Isa. xxxii. 20. Well may the earnest, faithful believer, who glorifies his Master, 2 Cor. v. 19-21, who lifts Him up in his life and with his lips, 1 Cor. vi. 19, 20, be termed "*blessed*"; an Asher in very truth, for is it not *blessed* to live with Him "*for evermore*"? John xiv. 19; Heb. vii. 16; Psa. xxxvii. 27. Is it not blessed to meet our children, our friends, in the land of unending life, Psa. xxxvi. 9; Jer. xxxi. 16, 17, to bring with us in safety to the home of the Saviour's love, John xiv. 1, 2, all those who sail with us over the ocean of life? Acts xxvii. 24. Is it not blessed —when we shall *inherit the land*, Ps. xxxvii. 3, 22; Matt. v. 5, when "we shall see Him as He is," 1 John iii. 2, also—to see around Him souls once lost, but now saved for ever through our word, John xvii. 20— His word in our mouths, Isa. lv. 10, 11; to see jewels in His crown which He has gathered by our hands? Isa. xxxiii. 17; Mal. iii. 17, 16; 1 Thess. ii. 19, 20. Shall the promise then be ours? Psa. i. 3.

We have seen that the word Asher means "*blessed*," and that in the blessing bestowed upon Asher we have a foreshadowing of the blessings which belong to those who are happy in the peace and love of their Father, Psa. i. 1-3. Blessed in and with children, Isa. xlix. 17, 18, they are acceptable to their brethren; they have "*dipped their foot in oil*."

But in what sense *acceptable?* And to whom? Not to the world, John xv. 18-21. To be acceptable to the world is not an evidence of loyalty and allegiance to Jesus, Matt. v. 11, 12; x. 16, 17, 21, 22, but to him who is the prince of this world, John xiv. 30; Eph. ii. 2; Rom. vi. 16. The blessed of the Lord are not acceptable to the world, but to *their brethren*, 1 John v. 1, 2, for this was the Master's command, 1 John xv. 17, 12; xvii. 21, 23, that, one with Him in the power of a new and endless life, they might also be one with Him *in love*, 2 Cor. v. 14, 15, being "*kindly affectioned one to another in brotherly love, in honour preferring one another*," Rom. xii. 10; rejoicing in a brother's prosperity, ver. 15; pitying and restoring in the spirit of meekness those who have been "*overtaken in a fault*," Gal. vi. 1, 2.

But surely, if all the Lord's people are acceptable to their brethren, there are many who are now saying, "Lord, Lord," but who are not the Lord's people, 1 Cor. xiii. 4-7; and not a few even of the Lord's people who fail in this tenderness, forbearance, and love. Do not the next words explain why in both cases? They have not "*dipped their feet in oil.*" Many seek their own, not the things which are Christ's, Rom. xiv. 13, 19, because the mind which was in Christ Jesus is not in them. Phil. ii. 6-9; 1 Pet. ii. 18-22. He "*pleased not himself*," Rom. xv. 1, 2, 3. Should not His people, then, try to do as He has done, to live as He has lived, John x. 3, 27; i. 43; Rev. xiv. 1-4, not to please themselves, but to try to save souls, Jude 23; 1 Cor. iii. 9, 16, 17; and in order to this, to give up the self-will that so often guides them, or

rather blinds them, making them prefer a momentary gratification, of no real value, to the salvation of a soul? Eph. iv. 30, 32; v. 12; 2 Cor. iv. 5-7; James v. 20. Why is this in His people? Why, but because they have not dipped the foot in oil. They live with less of unction from the Holy One than they should, 1 John ii. 20, 27.

"*Thy shoes shall be iron and brass;*
And as thy days so shall thy strength be." Ver. 25.

In Lev. xiv. 14, the *cleansed* leper is represented as dedicated wholly to God. The Lord has *healed* him, Psa. ciii. 13, 14; cxvi. 12-14, and now He claims Him as His own, Isa. xliii. 1; 1 Cor. vi. 19, 20, and in order to show that the healed sinner henceforth belongs to Him, He *seals him with His blood*, Rev. vii. 1, 2.

But how can the leper fulfil the new duties which devolve upon him as the Lord's redeemed? How walk in newness of life, as one healed and forgiven? These questions are answered in ver. 17, where we find that the oil is put *on the blood*, and that, as the blood claims him as the Lord's ransomed one, Exod. xii. 13; 1 Pet. i. 18, 10; Isa. xxxv. 19, the oil, the type or symbol *of the Holy Spirit's influences*, sanctifies and strengthens him for his work. While the blood seals him as Christ's, the unction from the Holy One abides in him, *on the blood*, and gives him strength for the new life of truth and love, on which he has entered, 1 Cor. v. 7, 8. Henceforth, therefore, his shoes are of "*iron and brass*," or, as St. Paul words it, he "*is able to do all things through Christ*,"

Phil. iv. 13. Now as his days so shall his strength be, ver. 25, but all this is because of the oil, for without the oil there is *no strength.* "*Let him dip his foot in oil.*" How plainly these words now speak! for while the *foot* indicates the believer's walk, Col. iv. 5; Gal. v. 25; Ezek. i. 7, 9, 20, 21, the oil teaches that the foot must be *dipped in oil*, or the believer can never "*walk in wisdom*," Eph. v. 18; not touched with oil (many are content with this, Matt. xxv. 1-10), but *dipped in oil*, John i. 16; 1 John ii. 27, bathed in the purifying and transforming love which is shed abroad in our hearts *only by the Holy Ghost*, Rom. v. 5; 1 Cor. xiii. 2, 3; xii. 3, 7-12; Eph. iv. 3-7.

How solemn, but how beautiful, the ideal of true religion, the Holy Spirit dwelling within us, 2 Cor. vi. 16; 1 Cor. vi. 19, making our bodies His temples, that He may prepare us for the life of unending glory! 2 Cor. iv. 17, 18.

When Jehovah brought Israel out of Egypt, He commanded that the house of each of His ransomed people should be sealed by the *blood of the lamb*, Exod. xii. 13; but He also commanded that, having eaten of the flesh of the lamb in their homes, verses 8-11, they should stand prepared for their journey, with their staff in hand, and with *shoes on their feet:* teaching us that when the blood of Christ seals our souls for safety, and our hearts from an evil conscience, Heb. x. 20, 22; ix. 14, the shoes must be on our feet; our feet must be "shod with the preparation of the gospel of peace," Eph. vi. 15. Such is the connection here also. When the foot is dipped

in oil, 1 John ii. 20; 2 Cor. i. 21, 22, then the shoes shall be, indeed always are, "*iron and brass*," strong and firm to tread down the mire of sin. Psa. xl. 1, 2.

How important the connection in this passage! How many there are who never are weary of speaking of the *unction*, but who never seem to have learned the use of the *shoes!* the gospel of peace preparing their souls for death, by the sprinkling of His precious blood, Rom. v. 1, but also lifting them above the mire of self-indulgence by the power of HIS RISEN LIFE, Rom. x. 10, 11; Heb. vii. 25; 2 Tim. ii. 8. Are not the shoes of iron and brass to tread down our enemies? Rev. i. 15; Psa. xviii. 36-38, 40; Josh. x. 24. Are not they, whose feet are dipped in oil, like Asher's, also shod with iron and brass, in order that they may *tread down their enemies*, sin, self, passions and appetites, not that they themselves should be trodden down by sins? Rom. vi. 12, 14, 16.

Yet how many of the Lord's people seem to be always resolving to do better but *never doing better;* resolving to get nearer to God, but still letting the habits of the hour master or paralyze them!

Should we not pray that the unction of God's Holy Spirit may rest on us so manifestly, sealing us, anointing us, in our hearts, our thoughts, our whole natures, that, strong in the Lord and in the power of His might, we may so withstand in the evil day that having done all we may STAND! Psa. i. 5, 6.

"*And as thy days, so shall thy strength be.*" Verses 25, 26.

This is a precious promise. Varied indeed is the

life of a believer on earth, but, however varied, the promise remains, under all circumstances, "*as thy days, so shall thy strength be.*" There may be days of trial yet awaiting us, for He has said, "*In the world ye shall have tribulation,*" John xvi. 33. The fiery trial is no strange thing to the Lord's people. 1 Pet. iv. 12, 13. Suffering, in one form or another, is our family badge, 1 Cor. x. 13; but in all their afflictions He is afflicted, Isa. lxiii. 9; and the Angel of His presence saves even amid *the fires*, Dan. iii. 25; Isa. xxiv. 15.

There may be again days of still fiercer trial; days of temptation before us; days in which "*the fiery darts*" of the wicked one shall be hurled against us, Eph. vi. 16; in which "*the sin that doth so easily beset us,*" Heb. xii. 1, 2, shall seem more difficult to lay aside. 2 Cor. xi. 13, 15; 1 Pet. v. 8. Truly these are times of trial; but even from these is there refuge in His love, for, "*as thy days, so shall thy strength be*"; and He has promised that His strength shall be made perfect in our weakness, 2 Cor. xii. 9; Rev. xii. 11; vii. 14-17; Eph. iii. 20-21.

There may be even days of prosperity, in which all things shall be so bright around us that the sight of the distant home shall be intercepted by our own illumined atmosphere. (How much better even the midnight darkness, that renders visible each brilliant orb in the heavens, that makes the unseen more real than the seen! 2 Cor. iv. 18; John xiv. 1, 2.) But even in prosperity He is near us, and His promise still remains for all who desire to be kept through faith. 1 Pet. i. 4, 5; Heb. iv. 16; xiii. 5, 8. Here

also as our days so shall our strength be. But is there not a still higher sense for these words? Shall not our days shortly be *unclouded* and *unending?* Isa. lxv. 22; Heb. i. 12; vii. 16; John xiv. 19. Shall not our strength then be "*as our days*"? 1 Cor. xv. 43, 45; Phil. iii. 21.

LAST WORDS OF MOSES.

The eternal God is thy refuge.
And underneath are the everlasting arms.
And He shall thrust out the enemy from before thee, and shall say, Destroy them.

In ver. 26 the glory and power of God are unfolded to us: *He* "*rideth upon the heaven in thy help,*" Eph. iii. 20; Matt. xxviii. 18; but in ver. 27 the blessed truth is made known, that this all-powerful One, who "*rideth upon the heaven,*" is our own God; that He is our refuge, Psa. xlviii. 14; *for this God is our God for ever and ever.*" Isa. xxv. 9.

This is the foundation, and the only foundation, of real peace, Eph. ii. 14, that the eternal God is *Himself* our refuge. Many try to make out that Jesus was *only a man,* having no real existence before His birth, no essential Deity, but only sent by God to preach to man pardon and peace, and show in His own life the beauty of holiness. But is this our hope in death? Is this our hope for eternity, that a man is our refuge? Are we not taught to believe in Him, John xiv. 1; to honour Him as we honour the Father, John v. 23; that, *seeing Him, we see the Father,* John xiv. 9; to worship Him, Heb. i. 6, for He, the "*mighty God,*"

even God "*manifest in the flesh*," 1 Tim. iii. 16, washed us from our sins *in His own blood?* Rev. i. 5; Acts xx. 28. Are we not told that He was in glory with the Father before the world was, John xvii. 5; i. 1, 14; begotten before every creature, Col. i. 16, 17; and that by Him all things consist, for He upholds all things by the word of His power? Heb. i. 3. With such words in God's Bible, how can we believe Him to be only a man? Oh, how truly sweet and precious this truth! On Him we lean in life; in Him we rest in death; with Him shall we be throughout an endless eternity, who "*came forth from God*," that He might *lay down His life for the sheep*, Ezek. xxxiv. 11, 16; John x. 17, 18, 27; Luke xix. 10; who is able to save to the *uttermost*, Heb. vii. 25; who is JEHOVAH our righteousness, Jer. xxiii. 6; the ETERNAL GOD *our refuge* 1 John v. 12, 19, 20; Rev. i. 8, 11, 17; xxii. 16.

XI. NATHAN'S PREDICTIONS.

2 SAM. VII. 12-17.

I will set up thy seed after thee,
And I will establish My kingdom;
He shall build an house for My name;
I will be His Father, and He shall be My Son.

The light *shining in a dark place*, 2 Pet. i. 19, becomes clearer and more definite as it guides us onward towards the *rising* of the SUN OF RIGHTEOUSNESS, Mal. iv. 2-5. At first revealing HIM only as of man's race, Gen. iii. 15; it rests upon HIM here so fully, that on the head of *The man*, Heb. ii. 14; Isa.

liii. 3, we can discern the diadem of the MONARCH, ver. 13; 1 Chron. xvii. 12-14; and even the higher glory of DIVINE SONSHIP, ver. 16; Luke i. 22, 23; Matt. xxii. 41-45; and JESUS stands before us revealed as the *root* and offspring of David. Rev. xxii. 16; Rom. i. 3, 4.

Applied, as it is, by inspiration to the blessed Redeemer, ver. 14; Heb. i. 5, this prophecy is indeed a "*light*" unfolding to us His glory; for though it pointed to David's son, SOLOMON, as the builder of the historical temple, ver. 13; Acts vii. 47, yet its full light was reserved for Him, the *true* SON OF DAVID, Luke i. 32; Matt. i. 1; the "*greater than Solomon.*" Matt. xii. 42.

How glorious is the glimpse into the "*Father's house*" given to us here! The outlines of its glories are distinctly visible as we gaze into it through this prediction, verses 8-17.

First appear His people ISRAEL, gathered back from their dispersion, ver. 10; *planted* in their own land, Ezek. xxxvii. 21, 22; henceforth to "*move no more,*" Ezek. xxxviii. 28, 29; Isa. lix. 20; Rom. xi. 11, 12, 15, 25-29.

In the midst of the restored people of Israel is seen the "*house*" *built for His name*, ver. 13; built not with stones, but with "*lively stones*"; "*a spiritual house.*" 1 Pet. ii. 4-9, His body, the Church, Isa. xxvi. 19; Col. ii. 19; Jude 14; 1 Thess. iv. 16, 17; Rev. xx. 4.

Reigning over all, ver. 13, with "many crowns" on His head, Rev. xix. 12; from the centre of his spiritual house, Heb. iii. 6; Rev. iv. 6; v. 6-10; iii. 21, is

JESUS HIMSELF, the "*man of high degree*," 1 Chron. xvii. 17 (*Heb.*, the man *from above*, John iii. 31); no longer the "*man of sorrows*," but now revealed as the "*King in His beauty*," Isa. xxxiii. 17; "*the first-born among many brethren*." Rom. viii. 29. Oh, what glory is *laid up* for them that love Him! May His Spirit dwell in us while we contemplate His glory!

XII. DAVID'S PRAYER.

2 SAM. VII. 18-29.

Thou hast spoken also of Thy servant's house for a great while to come.
And is this the Law of THE MAN, *O Lord Jehovah?*

Only *to the Lord* could David speak, after the wondrous words he had heard from the prophet's lips, verses 12, 17; directing his eyes into that distant future, ver. 19, in which appeared now distinctly revealed the person, ver. 14; Heb. i. 8, and glory of the Prince of Peace. He, therefore, went in and "*sat before the Lord*," and as He spake to Him in prayer, unfolded the bright prospects that had been revealed.

Let us look at them more closely, as they are again spread before us in the prayer of the inspired Psalmist. 2 Pet. i. 21; Psa. xlv. 1; Acts ii. 29, 30.

THE HOUSE OF DAVID, spoken of "*for a great while to come*," appears, and in that house is an *established throne*, verses 16, 18; 1 Chron. xvii. 17; Luke i. 27, 32, 33; Isa. ii. 1, 2; Micah iv. 1-4; Rom. xi. 12, 15, 25, 26; 2 Cor. iii. 15, 16; Zech. xiv. 4, 11.

THE HOUSE OF WHICH SOLOMON IS THE BUILDER,

ver. 13. The spiritual house, 1 Pet. ii. 3-9; of which St. Paul speaks, Heb. iii. 6; resting on the one foundation, 1 Cor. iii. 11; *the rock of ages*, Isa. xxvi. 4 (margin); composed of lively stones, on Him the *living stone*, now no longer on earth, but *with Him in glory*, 1 Thess. iv. 14-18; 2 Cor. xv. 40-49. The spiritual house, Gal. iv. 26; reigning *with* JESUS, 1 Cor. vi. 3; Luke xx. 35; Rev. ii. 21; v. 8, 9; xxi. 2-4; while the house of David rules, *under* Him and His glorified saints, over a restored world, wherein dwelleth righteousness. Psa. ii. 8, 9; Rev. ii. 27: Isa. ii. 1-4.

THE SELF-SACRIFICE *by which that house was raised,* verses 19, 23; Phil. ii. 6-8; 2 Cor. viii. 9. *He* was "*rich*," the "*man of high degree*," 1 Chron. xvii. 17 (*Heb.*, the man from above, John iii. 31), yet for our sakes He became *poor*, "*of no reputation*," a "*man of sorrows*," Isa. liii. 3. And why? That "*we might be partakers of the divine nature*," 2 Pet. 1, 4, and reign with Him in glory. As then from Adam, while the deep sleep lay on him, Eve arose in her beauty and strength, Gen. ii. 21, 22; so from Jesus, the second Adam, in the deeper sleep of death, arose His Church, this spiritual house, perfect and complete in Him, Eph. v. 25; Col. ii. 10; that she might be with Him for ever. He *redeemed* her, ver. 23, by His blood, 1 Pet. i. 18, 19. He *confirmed* her in her union with Him by His Holy Spirit, ver. 24; 2 Cor. i. 20, 21. Well might David, with these hopes and prospects, go in and sit before the Lord, and praise Him; ver. 18; Isa. xxxviii. 15-17.

XIII. DAVID'S SONG OF PRAISE.

2 SAM. XXII.

The Lord is my Rock and my fortress,
And my Deliverer, the God of my Rock.

In this prophetic Song of Praise three things are prominent. The glory of His salvation; the way by which it was effected; and the glory of His redeemed through His salvation. Three precious subjects. May His Spirit make them profitable!

THE GLORY OF HIS PERSON AND WORK; OF HIS SALVATION, verses 2, 3. "*The* LORD *is my rock, and my fortress, and my deliverer.*" My ROCK, for on Him, as the *one foundation*, do we stand, 1 Cor. iii. 11; x. 4; Isa. xxvi. 4; Deut. xxxii. 4, 31. My FORTRESS, for THE LORD is our "*high tower*"; *in Him* we are safe, John xv. 4; Rom. viii. 1; kept (garrisoned), 1 Pet. i. 4, 5, by His power; inhabited by His Spirit, John xiv. 23; Psa. xci. 2. My DELIVERER, giving His life a ransom for (instead of) many, and so healing us by His own stripes, Acts xx. 28; Isa. lii. 5, 6; washing us in *His own blood*, Rev. i. 5.

THE WAY BY WHICH THIS SALVATION WAS EFFECTED, ver. 36. "*Thy gentleness hath made me great,*" Matt. xi. 28-30; thy lowness hath made me high, Phil. ii. 6-8; 2 Cor. viii. 9; Heb. ii. 14; John i. 1-14; He became poor that we might be rich; He became *sin*, 2 Cor. v. 21, that we might be *righteous*, Rom. v. 19; He took part of *our nature*, that we might be partakers of His, 2 Pet. i. 4; He lay in a manger, that we might sit on a throne, Rev. iii. 18, 21; 1 Cor. vi. 3; Luke xxii. 28-30. Oh how precious

are these truths: the Mighty God, Isa. ix. 6, became man, Ezek. xxxiv. 11-13; Luke xix. 10, that we, reigning with Him, might "*shine as the stars for ever and ever*"! It was thus, even by becoming OUR SUBSTITUTE, our salvation was wrought, Isa. li. 5; lxiii. 9.

The glory of His redeemed because of His salvation, verses 37-48. These verses present to us *first*, the *moral* glory of His people, verses 40, 43; repressing *sin*, subduing *habits*, Heb. xii. 1, 2; and having *dominion* over their weaknesses, Col. iii. 5, 8; Rom. vi. 12-14; Psa. xc. 17; cx. 3; God's peace ruling in their hearts, Col. iii. 15. But also they unfold *physical* glory, as well as the moral beauty, by which they shall be surrounded when HE *shall come*, verses 44, 49; Psa. ii. 8; Rev. ii. 27; Psa. viii. 5, 6; Heb. ii. 6, 9; 1 Cor. xv. 40-42; 1 Thess. iv. 16-18; 2 Thess. i. 8-10; Matt. xiii. 43. What a cluster of rays, all bright with glory from OUR HOME! John xiv. 1, 2. Are we living for the glory? 2 Cor. iv. 17. Are we looking for His GLORIOUS APPEARING? Titus ii. 13.

CHRIST IN THE SACRIFICES.

How much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God, Heb. ix. 14, *to give His life a ransom for many*, Matt. xx. 28.

As every species of offering is found in Leviticus, it will be better to confine our attention at first to those which are grouped in the *first seven chapters*.

Distributed through this portion of the book are five species of Sacrifice: 1. The Burnt offering. 2. The Meat offering. 3. The Peace offering. 4. The Sin offering. 5. The Trespass offering.

In reference to the work of Christ they may be arranged as follows:

The BURNT OFFERING, ch. i. CHRIST *bearing our sins*, Isa. liii. 5, 6. CHRIST our *justification*, Rom. iv. 25; v. 1; viii. 1.

The MEAT OFFERING, ch. ii. CHRIST *obeying the law for us*, Rom. v. 19. CHRIST our *righteousness*, Jer. xxiii. 6; Isa. lxi. 10, for and in us.

The PEACE OFFERING, ch. iii. CHRIST *appro-*

priated by the believer; CHRIST our *peace,* Eph. ii. 14; Gal. ii. 20; Lev. vii. 15; John vi. 53.

The SIN OFFERING, chs. iv., v. CHRIST *cleansing us from daily sins,* our *Propitiation,* and *Advocate,* 1 John i. 7; ii. 1, 2.

The TRESPASS OFFERING, chs. v.-vii. CHRIST *raising the fallen,* John viii. 1-11; Psa. li. 4, 14; Isa. i. 18; our *Restorer,* John xiii. 10.

We have then:

I. THE BURNT OFFERING.
CHRIST OUR JUSTIFICATION.
LEV. I.

Who His own self bare our sins on His own body on the tree, by whose stripes ye were healed. There is now, therefore, no condemnation to them who are in Christ Jesus.

This offering may be "*of the cattle,*" whether "*of the herd, and of the flock,*" ver. 2, or "*of the fowl,*" ver. 14. The former being the usual offering, the latter, only in order to bring it within the reach *of the poorest,* Luke ii. 24; Lev. xiv. 22.

When "*of the cattle,*" the animal offered must be *horned,* ver. 2; the horns symbolizing power or strength, Luke i. 69; Psa. xviii. 2; cxviii. 27. The *horned victim* becomes thus a type of a *powerful Saviour,* Heb. vii. 25; Matt. xxviii. 20, who as *King* and *Priest* atoned for and preserves His Church, Heb. vii. 1. (Hence Anti-Christ is a *lamb-like beast* with *two horns,* or one who claims Christ's power as

King and *Priest*, but really sent by Satan, Rev. xiii. 11; xii. 9; he *spake* as a dragon.)

It must be "*a male without blemish*," ver. 3, to represent the *sinlessness* of Him who gave Himself for us, Heb. ix. 14; vii. 26-28; Luke i. 35; John xiv. 30; and if *sinless*, can He be other than God? Acts xx. 28, for Psa. xlix. 7, 8.

It must be a *voluntary offering*, "*of his own voluntary will*," ver. 3. And was it not so? Psa. xl. 7, 8; Heb. x. 7, 8; Gen. xxxvii. 13; 1 Sam. xvii. 32; 1 Pet. iii. 18; John x. 18. When we offer *in Him*, is this not also true? Psa. cx. 3; John vii. 17; Rev. xxii. 17. "*At the door of the tabernacle.*" Why there? Because the altar of sacrifice lay there. Exod. xl. 6-12; John x. 1-10. Because access to the incense offering (that is, *intercession*) is only by blood, Exod. xxix. 4, 11, 12; Heb. x. 10, 20; Eph. ii. 18.

"*He shall put his hand upon the head*," ver. 4. The sinner's hand *leans on* the victim, transferring his sins, Lev. xvi. 21; 1 Pet. ii. 24. The hand of Jehovah leans on the same victim, accepting Him *in our* stead, Psa. lxxxviii. 7; Isa. liii. 6, 10; Rom. viii. 1, and laying *our stripes* on Him, Lev. ix. 24; x. 2.

"*He shall put his hand*," that is, the sinner shall; for each one separately must *appropriate* Christ, Gal. ii. 20; John iii. 16; Cant. ii. 16. "*He shall be accepted for him*," that is, instead of him, Isa. liii. 4-6; Matt. iii. 17; 1 John i. 9; Rom. iii. 25; Mark x. 45; Heb. ix. 27, 28.

"*To make atonement for him*," or, at-*one*-ment, Eph. ii. 14; for Christ our Sacrifice makes God and

man at *one* again, Gen. xxviii. 11, 12; John i. 51; Rom. iii. 25; Isa. xlv. 21, 22; Ps. lxxxv. 11.

"*He shall kill the bullock before the Lord*," ver. 5. *He* (that is, the offerer) *shall kill*, acknowledging by his own act that his *sin* deserves DEATH, Ezek. xviii. 4; Rom. vi. 23. How precious then the words! Isa. liii. 5, 10. "*Before the Lord;*" therefore God *acknowledges the substitution*, Exod. xxix. 42; xxx. 6; Heb. iv. 14, 16.

"*Shall sprinkle the blood*," ver. 5. *The blood is the life*, Lev. xvii. 11, 14; Heb. x. 20. *Our* life is forfeited, poured out because of sin, Lev. ix. 9; Ezek. xviii. 4; Heb. ix. 20, 22. His life was offered *for ours*, Isa. liii. 10; John x. 11, 15; henceforth, therefore, Christ's life must be *ours*, Gal. ii. 20; John vi. 53; xiv. 19.

"*Round about*," because on *every side*, to every place, *its efficacy extends*, Isa. xlv. 22; John i. 29; 1 John ii. 2; Heb. ii. 9; Mar. xvi. 15, 16.

"*Upon the altar*," the *brazen*, for blood sacrifices, Exod. xl. 6, 29; John x. 9. There lies *the way* to the Holiest, Heb. x. 20; John xiv. 6; all who seek to enter must pass *the altar*. Heb. xiii. 10; ix. 22.

"*And he shall flay the burnt-offering*." The skin torn off, *man's covering taken away*, that he may *receive Christ's*, Isa. lix. 6; Rom. ix. 30-32; Gen. iii. 7, 8, 21; Lev. i. 16; Psa. lxviii. 13; Rom. xiii. 14; Isa. lxi. 16.

"*And cut it into his pieces;*" thus representing the agony of body and soul *due to the sinner*, Matt. xxiv. 51; Mark ix. 44-48; Luke xvi. 24, 25; and the

agony endured by Jesus, *our Substitute.* Matt. xxvi. 38, 39; John xii. 27; Psa. lxxxviii. 7; xxii. 1.

"*Shall put fire upon the altar.*" The *penalty* of our transgressions; the Lamb must be *roast with* FIRE, Exod. xii. 8; Lev. ix. 24; x. 2; Heb. xii. 29; Zech. xiii. 7; Psa. l. 3; Matt. xxvii. 46. How fearful that fire if not *on the altar!* John viii. 24; iii. 36.

"*Shall lay the parts, the head, and the fat.*" *On the head* the sin is laid. See ver. 4; ch. xvi. 21. He suffered for us *in body* and *in soul.* He bare our penalty on His head and in His spirit.

"*His inwards and his legs shall he wash with water.*" Inwards, Psa. li. 6. The legs, Col. iv. 5, the outward walk. Christ's (our victim's) spotless holiness in *body* and *soul.* Heb. vii. 26, 28. The holiness of those whom He presents to God. Eph. v. 27; Rom. xii. 1, 2.

"*Sweet savour*" (margin *of rest*), ver. 9. Matt. iii. 17; Isa. xlii. 21; liii. 11, 12. Wrath *rests* on JESUS, accepting Him *for us.* Matt. xx. 28. Love *rests* on JESUS, accepting us *in Him.* 1 John v. 20. Love *rests* on us, preparing us *for Him.* Jer. xxxi. 3. May it be a savour of REST to each reader in each of the three.

Of the flocks, the Burnt offering might be :—

An ox, ver. 3. The offering of the rich.

A sheep, ver. 10. The offering of the middle classes.

A fowl, ver. 14. The offering of the poor; to teach us that sacrifice, pardon, CHRIST, are within the reach of *all.* Heb. ii. 9; Luke iv. 18; vii. 22; Rom. x. 6-8.

The same particulars in offering the sacrifice of the poor as of the rich, verses 11, 12, 16. Compare verses 5, 12, 16; Acts x. 34; Jas. ii. 1-3, 15; *destitute* yet *a sister* (Psa. lxix. 30, 33, that is, *better than an ox or bullock, the offering of the rich*).

"*Of turtle doves*," ver. 14. The offerings of the poorest, ch. xiv. 22, yet a precious type of Christ, Cant. v. 12; Psa. lxxiv. 19; Eph. ii. 14. Of the church *in Christ*, Cant. ii. 14 (soon now too shall the voice of the turtle be heard, 11, 12); in her *eyes*, Cant. i. 15; Matt. x. 16; in her *plumage*, Ps. lxviii. 13; 1 John iii. 2; 2 Pet. i. 4; Col. iii. 4.

"*Wring off the head*." Rom. vi. 23; Phil. ii. 5-8; Luke xxiv. 46.

"Pluck away *his crop*" (*food*), ver. 16, that is, the *appetite*, John xiv. 30; 2 Cor. iv. 10; "with his *feathers*" (*covering*), that is, man's appetites removed, man's righteousness taken away, Isa. lix. 6, that he may simply "*put on* CHRIST."

"*Shall cleave it*," ver. 17; Psa. xxii. 14; but *not divide:* distressed often, but never *severed*, 2 Cor. iv. 8, 9; John xvii. 12, 24; Eph. v. 30, *none broken*, Ps. xxxiv. 20.

II. THE MEAT OFFERING.

CHRIST OUR RIGHTEOUSNESS.

LEV. II.

As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, Rom. v. 19.

There are only two offerings which man can present for acceptance: 1. *Christ our obedience.* 2. *Our*

obedience in Christ. Does the law demand of us *perfect obedience?* Micah vi. 8. We are *dead to the law by the body of Christ*, Gal. ii. 19; Isa. xlii. 21. Does the voice of Jesus call for the earnestness and energy of our being? John xii. 26; 2 Cor. v. 14, 15; we lay before His throne our heart's best efforts, imperfect indeed, but accepted because covered by His blood, Rom. xii. 1, 2; 1 Pet. ii. 5, 9; 2 Cor. viii. 11, 12; 1 Cor. vi. 20; 2 Sam. xxiv. 24. The *meat offering* refers specially to the first of these two subjects, but also includes the second.

What, then, is the *nature* of this offering? It consisted of "*flour*," "*oil*," and "*frankincense*," ver. 2. What is flour? How is it obtained? It is *ground corn*. It is obtained by *crushing* the corn. He is the "*corn of wheat*," John xii. 24. He was *bruised* for us, Isa. liii. 5. He brought forth by His death "*much fruit*," and became our *bread of life*, John vi. 33, 50. Hence, as the *burnt offering*, JESUS died *to atone* for our sins, Rom. v. 1; Eph. ii. 14; as the *meat offering* He obeyed the law for us, Isa. xlii. 21; Psa. xl. 8; Rom. v. 18, 19, that *washed in* His blood as our burnt offering, we might be also *clothed in His righteousness*, Isa. lxi. 10; Jer. xxiii. 6; Phil. iii. 9.

In both senses, then, how very precious are the features of this offering; as referring to HIM, Isa. lxi. 10; as referring to us, Isa. lx. 21. It is offered "*upon the altar*," ver. 2, and "*beside the burnt sacrifice of the morning*," ch. ix. 17; for His *obedience* and *atonement* are one work for us, His blood and righteousness our glorious dress, Rom. v. 15-19. And if we "*present our bodies a living sacrifice*,"

must it not be on the ground of *His offering*, and "*beside the burnt sacrifice of the morning*," Eph. ii. 8, 10; Rom. vi. 22; v. 1; Heb. ix. 22; first justified by His work for us, then sanctified by HIS Spirit in us, 1 Cor. vi. 20; first "*bought*," then "*glorifying*," Psa. cvii. 2.

It is offered with "*oil*," "*He shall pour oil upon it*," ver. 2. The SPIRIT given without measure to Him, Heb. i. 9; ix. 14; Isa. lxi. 1; xi. 2, 3; Luke iii. 22. The HOLY SPIRIT in the hearts of His people, Lev. xiv. 14, 17; John xiv. 23, 26; xvi. 14, 15; xvii. 17; 1 John ii. 20, 27.

With "*frankincense*," ver. 1, because every offering must be covered by the cloud of HIS *intercession*, Exod. xxx. 7, 8; Rev. viii. 3; John xvii. 15, 20; Heb. vii. 25; 1 John ii. 1.

The Priest shall burn the memorial of it, ver. 9. How blessed the thought that our poorest service is accepted when offered *thus* by OUR PRIEST, Eph. ii. 10; 2 Cor. viii. 5; Acts x. 4. It is a thing "*most holy*," ver. 3, "*a sweet savour unto the Lord*." However prepared, provided it be *by His Spirit*, 1 Cor. xii. 3, the offering of our services is accepted by Him; whether it be the offering of *the rich*, "*baken in the oven*," ver. 4; or of the *less rich*, "*baken in a pan*," ver. 5; or even of *the poor*, "*baken in the frying pan*," ver. 7. As in the building of the tabernacle, Exod. xxxv. 21-25, whatever was *found* with man or woman, whatever they *wrought with their hands* was accepted; so it is here. No man who offers *willingly* offers in vain, John vi. 37; Mark xiv. 8; xii. 42, 44. How very satisfying is the *truth* of this passage; *His*

righteousness accepted for *every member* of His body, Gal. iii. 28; Col. iii. 11; Eph. v. 30. *Their services*, 2 Cor. v. 14, 15, equally pleasing to Him, whether ascending from the palace or the cottage, Isa. lxvi. 2. It is in *every case* the "*fine flour with oil*," verses 4, 5, 7, when offered for acceptance. "*Thou shalt part it in pieces, and pour oil thereon;*" because as the sweet incense of prayer and intercession must be *beaten very small*, Exod. xxx. 36, so must every part of our obedience, of our service to and for Him, receive of the *unction of the* HOLY ONE, 1 John ii. 20. It must rest on our *home duties*, and on our *public actions*, and on all *alike; then a memorial thereof* is presented to the Lord, an offering "*of a sweet savour*," ver. 9, for the Spirit has hallowed it, and it rises from the *ground of His sacrifice*, ch. ix. 17; Phil. iv. 18.

What precious thoughts, too, are given to us in those verses, 8, 10, "*He shall bring it.*" Jesus only waits for the presentation of our offering, to bring it near for *acceptance*, Lev. xvi. 12, 13; Eph. i. 6; Heb. iv. 15, 16; v. 2; x. 21, 22; 1 John ii. 1; v. 14, 15; Lev. ii. 10. "*Shall be Aaron's, and his sons'*," "*most holy*"; Jesus not only accepts and presents our services, poor and imperfect though they be, 2 Cor. iv. 7, but *appropriates to Himself* "*that which is left*," *makes it His own*, 1 Cor. vi. 20; Isa. xliii. 1; Rom. xii. 1; Luke x. 27, 28; 1 Pet. ii. 9.

But, then, *our meat offering* must be like unto His; our righteousness the *reflection of His own*, John i. 16; therefore we must take heed that there be *no* "*leaven*" in it, ver. 11; 1 Cor. v. 6-8; iii. 14-16; Ezek. xxxiii.

30-33; Eph. iv. 15; Col. iii. 8-9; "*nor any honey*," 1 John ii. 15, 16. The things of earth are not *really sweet*, Ezek. iii. 3; they *turn sour* and *ferment* at last; we must wait for the *honey of the land*, Deut. viii. 8; xxxii. 13; Psa. lxxxi. 16, and offer to Him *of what we receive* from Him, Eph. ii. 10.

How clearly also the certainty of our hopes, and the principle of their continuance are here indicated, verses 12, 13. The first-fruits "*shall not be burnt on the altar*," ver. 12. The type of *raised, restored*, and *glorified* life, 1 Cor. xv. 17, 20; Lev. xxiii. 10, 11, they must abide for ever, 1 John ii. 17; John xiv. 19; Heb. vii. 16. "*With all thine offerings thou shalt offer salt*": salt preserves from corruption. "*The salt of the covenant*" must never be wanting, Num. xviii. 19; 2 Chron. xiii. 5; Mark v. 13; ix. 50; Col. iv. 6.

Have we the salt in ourselves? John xv. 4; 1 John iii. 9.

THE MEAT OFFERING OF THY FIRST FRUITS. "The first fruits" a type of CHRIST, 1 Cor. xv. 20, 21. In this offering we found first, *Christ* for us, His *obedience and work;* now, we offer in Him OUR OBEDIENCE AND SERVICE; see Acts x. 4; Isa. lxvi. 20, 21; Rev. v. 10. What are *these first fruits?* OUR first fruits? John xii. 24, 26, He *gave Himself* for us; we give ourselves in Him, by self-denial for the good of others, 2 Cor. v. 14, 15; 1 John iii. 16. "*The ears of corn*" were "*dried by the fire*," Psa. xxii. 15; so Heb. ii. 10. The corn was *beaten out*, Isa. liii.; John i. 6, 10; xii. 27; Psa. lxxxviii. 7. Such, after all, is the source of *our first fruits* also, 1 Pet. iv. 1;

Col. i. 24; Rom. viii. 29; Mal. iii. 3; 2 Cor. iii. 17, 18; Rom. xii. 2.

"*Thou shalt put oil upon it.*" Again, because all-important, we have the oil, the symbol of the Holy Ghost, 1 John ii. 20; Lev. xiv. 17; but here also, "THOU *shalt put*"; God gives grace, but *we must apply* it; *we must put the oil on the meat offering;* the Holy Spirit's unction on our offering, by prayer, by realizing, and by enjoying our Redeemer's presence for ourselves and *for others,* John xiv. 16, 26; xv. 26; 1 John i. 3.

"*And lay frankincense thereon,*" that our service, 1 Tim. ii. 1; Jas. v. 16, may ascend amid the frankincense, Rev. v. 8; viii. 3, the cloud of incense, *His intercession,* Heb. vii. 25; 1 John ii. 1; Heb. iv. 14-16; x. 22-24.

How helpful also is the thought of ver. 16, "*The priest shall burn the memorial of it.*" OUR PRIEST shall *burn it for our acceptance;* Jesus shall present *the memorial of our service*—that is, *part of the corn, and part of the oil;* the remainder being *left for us,* for *our own self-transformation and usefulness,* Rom. xii. 2. But he must burn *all the frankincense;* this being Christ's intercession, it is ALL offered, and ALL accepted, *for us.* How glorious this thought when we read John xvii.; Lev. ii. 15. This is a rich *supply of oil and frankincense.* Heb. vii. 25.

III. THE PEACE OFFERING.

HE *is our Peace Who has made both One,* Eph. ii. 14.

Lev. iii. The Peace Offering differs in some important particulars from the Burnt Offering.

THE PEACE OFFERING may be *male* or *female;* it was only partially burnt: it was eaten by the priest *and the offerer:* while the BURNT OFFERING could be only a male; it must be wholly burnt; and therefore it could not be *eaten* even by the priest.

From these differences we learn that, while the burnt offering was a type of *Christ* our *justification,* the peace offering was intended to point to the *appropriation* of His work to our own souls, ver. 2, by male or female, as *our own peace,* Eph. ii. 14; Gal. ii. 20.

But why *these differences?* The BURNT OFFERING speaks *only* of JESUS. It is expounded in Psa. xlix. 7, 8; Isa. lxiii. 3. "*None with Him;*" *alone* He "*bare our sins,*" 1 Pet. ii. 24; hence the type pointed *exclusively to Himself.* "*A male without blemish;*" as He offered "*Himself*" to God, Heb. ix. 14. The burnt offering referring only to Him, was *wholly burnt,* Lev. i. 9, and *none of it* eaten, Heb. xiii. 11, 12.

THE PEACE OFFERING speaks of Jesus and His people, *appropriated by them,* ver. 2; Cant. ii. 16, and dwelling in them, Ezek. xlv. 15; Eph. ii. 14; 2 Cor. vi. 16; and therefore the peace offering was *male* or *female,* Gal. iii. 28 (for they who have Him as their peace "*present their bodies a living sacrifice,*" Rom.

xii. 1, male and female, Rom. xvi. 12); it was only *partially* offered, and the remainder was eaten, Lev. vii. 14, 15, 33, 34; John vi. 53, 54.

The personal value of this offering is unfolded even in its name, the offering of *peaces* (Hebrew).

It is the offering *of peace,* for in JESUS we have *peace towards God,* Rom. v. 1; viii. 1. In Him we have *peace in tribulation,* Rom. v. 3-5; John xvi. 33. We have *peace with our fellow-man,* Jas. iii. 18, and we have *peace in the prospect of death,* Isa. xxvi. 3; lvii. 2, for Isa. xliii. 2; Eph. ii. 14. How sweet is this offering in its *realized results!* We lay our hand on Jesus' head, Lev. iii. 2. Our sins are laid on Him, Lev. xvi. 20, 21; 1 Pet. ii. 24. His *life,* His blood, see Lev. xvii. 11, 14, was sprinkled for us, and our sins are forgiven, forgiven because atoned for; and now, poor though we be, yet because of God's eternal truth, Psa. ciii. 12, *we are eternally safe.* As we appropriate the Redeemer's work by faith, so let us feed on Him in our hearts *by faith and love,* Lev. vii. 15, remembering that all who feed on Him *must* be partakers of His holiness, Lev. vii. 19-21.

We have yet some few remaining thoughts under this Offering, reminding us of the value, the surpassing value, of His blood who is our peace.

"*And kill it at the door of the Tabernacle,*" ver. 2. To show that *thus alone* is access to the holy of holies obtained, Heb. iv. 16, entrance by the *door,* John x. 7, for *there* was the blood shed. By the sprinkled blood we have *entrance,* Heb. ix. 22; x. 4, 10-20, *intercession,* Exod. xxx. 6, 7, 10; John xvii. 9, 20, and *final blessing,* Num. vi. 22-27; Psa. lxvii. 7.

"*Shall sprinkle the blood upon the altar round about,*" ver. 2. For the efficacy of His death is *world-wide*, Eph. ii. 17; John i. 36; 1 Tim. i. 15. Seek Him *everywhere*, for He is always near, Rom. x. 8; take HIM with you everywhere, for He is *everywhere* efficacious. His blood has been sprinkled *round about* the altar, Heb. x. 22; 1 John ii. 1, 2; Heb. ii. 9.

"*The fat that covereth the inwards,*" ver. 3. The inwards (His soul, Isa. liii. 10) were consumed because of sin, Psa. lxxxviii. 7; Lev. iii. 5, but *our inwards*, Psa. li. 6, must be consumed by the fire of *love*, Rom. v. 5; 1 John iv. 16, the richest love, the deepest affection, must be His; love for Him must take the place of *unpurified affections*, Psa. xxxviii. 7-10; Isa. lv. 2; Psa. lxiii. 5, 8.

"*Shall burn it on the altar, upon the burnt sacrifice,*" ver. 5. Christ our *burnt offering* is the basis of all. The *meat* offering must be burnt beside this offering, ch. ix. 17. The peace offering must be *here* placed, or there is *no peace*, for peace must ever flow from the crucified Saviour who gave Himself for us; all offerings can be accepted only through Him.

It is a "sweet savour unto the Lord," a savour of *rest*. The wrath of the Father rests in Him, Psa. xxii. 1. The sinner there finds *rest* from his sins, Matt. xi. 29; in Him all who find Him here shall rest for ever, Heb. iv. 9; Rev. vii. 14-17.

IV. THE SIN OFFERING.

CHRIST OUR ADVOCATE.

LEV. IV., V.

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.

This offering is explained in one line by St. John, 1st Epistle i. 7: it belongs to those who are justified, and who are therefore walking in the light, 1-3. This is *not a sacrifice for the unconverted.* They must enter *by the door*, John x. 7, passing the altar of *burnt offering*, Lev. i. 3; Isa. i. 18. This belongs to the *falling child of the family*, Gal. vi. 1, who for his daily sins, 1 John i. 8, 9, needs daily cleansing, 1 John ii. 1.

In this light how precious to us is this offering, teaching us that though we may be *overtaken* by sin, Psa. lxxxix. 30-33, yet he does not therefore remove us from His family, so that we *need* to be *justified afresh* (a second burnt offering), John xiii. 10; we only need to wash our feet at that ever-flowing fountain opened for *the house of Israel* for sin and uncleanness, Zech. xiii. 1. To us then, as being of the *house of Israel, Abraham's seed*, Gal. iii. 29; John i. 47; Rom. ix. 6; Phil. iii. 1-3, the thoughts here are very blessed, but very solemn.

"*If a soul shall sin through ignorance.*" How great, then, should be our *watchfulness*, since we may sin *unknowingly*, Lev. xi. 31; Psa. xix. 12; cxli. 3, 4, 9; li. 6, 7, 10; cxxxix. 23, 24; Jas. i. 15. But are all *equally liable* to sin?

How strikingly the depth and extent of the fall are here portrayed! PRIEST, ver. 3, KING, ver. 22, and PEOPLE, ver. 27, all alike *stained;* all alike needing to be *cleansed,* John xiii. 8; Psa. xlix. 7, 8; Rom. iii. 19, 10. The *priest,* ver. 3; Heb. v. 1, 2; vii. 27, that knowing the *power* of sin, 1 Tim. i. 15, 16, the *pain* of sin, Rom. vii. 24, he may be able to *have compassion* on the fallen, John viii. 11; Gal. vi. 1, 2; Eph. iv. 32; and thus be a type of Him who was *like unto us in all points,* sin only excepted, Heb. iv. 15; vii. 24, 25; ii. 14-18. The *Ruler,* ver. 22, to show that *prince* and *poor man* are regarded alike before God. There must be an *atonement* or *death,* Exod. xxx. 12, 15; Num. xvi. 47, 48. *Any of the people,* ver. 27, to show that out of vast multitudes not *one even of their sins* is overlooked, Psa. cxxxix. 12; xc. 8; Jer. ii. 22.

How deep, then, is the need of a *sin offering* for the people of God. Lev. viii. 12, 13; 2 Cor. v. 21. The sin of a *minister* causes many to be *offended,* and gives a fresh impulse to evil, Ezek. xxxiii. 8; 2 Cor. ii. 16; iii. 5; iv. 1, 2. Should he not, therefore, "*take heed,*" 1 Tim. iv. 16; 2 Cor. viii. 19, 20. But *all sin works* evil, Jas. i. 15, to ourselves *and* to others, therefore all sins must be covered, all sins avoided. What a solemn view we have of sin, too, in ver. 13, "*The whole congregation.*" How can a congregation sin? See a fatal instance of such sin in Achan's case, where allowed sin brought *disgrace* upon Israel and death upon the family. Is there no danger, then, *here also?* Gen. xix. 19; Josh. vii. 1, 5, 8, 15; 1 Cor. v. 2, 7, 13; Prov. xxii. 6. If Christ be in the hearts, should He not be also in the homes of HIS saints?

V. THE TRESPASS OFFERING.

LEV. V. 14—VI. 7.

When Thou shalt make His soul an offering for sin, He shall see His seed; He shall prolong His days, Isa. liii. 10.

In two respects the Trespass Offering differed from the Sin Offering.

1. It implied an open sin, such as theft, ch. vi. 2; and one that brought reproach on a man's character as a servant of God.

2. It was an offering not merely for the sin committed against God, but also for the injury done to His cause before men, and for any loss that may have been inflicted by the sin on a neighbour, as in ch. vi. 2, for it involved the necessity of *compensation* as well as *atonement*.

THE SIN OFFERING (*Chatah*), ch. iv., was made because a sin had been committed against God, Psa. li. 4. It proclaimed that, whether anyone knew it or not, sin leaves a stain on the conscience, Heb. x. 22, which must be removed. No creature but the sinner himself may have been aware of the sin, or ever likely to know about it; but whether known or not, it remained on the soul, a barrier between it and God, until washed away by blood. Isa. i. 18; 1 John i. 7.

THE TRESPASS OFFERING (*Asham*) implied all this, and also that sin brings reproach on religion, and so casts a stumbling-block before others; and if accompanied by wrong to any, as in David's case,

and indeed as in most cases, not only must pardon be sought from God, as in the sin offering, but the person injured must be *compensated for his injury.*

And this compensation must be clear and full.

"*He shall offer a ram,*" to the Lord, for the sin of his own soul, that it may be *forgiven.* Psa. xxxii. 1-5.

"*He shall make amends* for the *harm that he hath done in the holy thing,*" ch. v. 16.

"*He shall add the* FIFTH PART thereto"; not only restoring what he may have taken, but *adding a fifth to the sum restored,* ch. vi. 4, 5, and that not according to his own estimation of the loss, but according *to God's,* for the priest here, ch. v. 15; vi. 6, represents God, and declares His judgment.

There were three cases specified under which this trespass offering was to be made.

1. "*If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord,*" ch. v. 15.

2. "*If a soul* sin, and commit any of these things *which are forbidden to be done by the commandments of the Lord,*" ch. v. 17; Luke x. 26-28; Exod. xx.; Deut. v.

3. "*If a soul*" "lie unto his neighbour in that *which was delivered to him to keep,*" ch. vi. 1-4.

The first respects our conduct towards the Lord in relation to His worship in public and private. It has regard to our conduct in the use of *holy things, in prayer and communion,* showing that the soul may sin deeply though the body be in the attitude of prayer. Exod. xxviii. 38.

The second respects our conduct in social life; our

relation to those of our home and household; our neighbour and friend, Luke viii. 39, and commands, above all, earnestness and purity, truth and love, in our dealings.

The third respects our conduct generally, not only as religious men, but as men of business, and insists on *integrity*, honesty, and truth, as essential to genuine religion.

Now, it is true that in case of transgression in any respect, the blood of Christ cleanses. It is a great comfort to know that in Isa. liii. 10, "*When thou shalt make his soul an offering for sin*," the word used *is derived from this very root*, "*Asham*," showing that Christ's soul was made a *trespass offering* for us, and therefore by His blood we are cleansed, even should we have been defiled by any of the sins here specified; but when it says here, ch. vi. 4, 5, *He shall restore, he shall add thereto the fifth*, can anyone imagine that God intends that we should *leave this restitution* to be made by Christ? It is quite plain that, while Christ is the trespass offering, as stated by Isa. liii. 10. the cleansed sinner must, according to the directions in this passage, stand with his own *conscience void of offence toward God*, not only washed in His blood from guilt, Heb. ix. 13, 14, but also *purifying his soul*, 1 Pet. i. 22; with his character unblamable in his home and social relations, not only accepted in Him, Eph. i. 6, but also showing forth His praise, 1 Pet. ii. 4, 5, 9, and while in his business diligent, yet also "*serving the Lord*," Rom. xii. 11, not by a profession stained by secret thefts and discreditable gains, but by "*manifestation of the truth, commending*

himself to every man's conscience in the sight of God," 2 Cor. iv. 2-6; v. 10-14.

To those who are thus earnest in realizing the life that is in them, and in manifesting that life to others, 1 John i. 1-3, it is both comforting and encouraging to know that whatever their faults may be, for in many cases we *wist not* that we have sinned, ch. v. 17, yet the sin is borne on the heart of our great High Priest, 1 John ii. 1, 2, whose soul was made an offering for sin for us (*a trespass offering*, an *Asham*), Isa. liii. 10), and who bears in His own person, Exod. xxviii. 29, 30, 36, the sin even of *our holy things*. 2 Cor. v. 21.

IV. THE LEPER'S SACRIFICE.

LEV. XIV. 1-17.

Though your sins be as scarlet they shall be white as snow, Isa. i. 18.

Two birds, one *killed*, the other *living*.

One type of Him who *died*, and yet *ever liveth*, Rom. iv. 25; 1 Pet. ii. 24; Matt. xxviii. 5, 6; 1 Cor. xv. 20.

The "earthen vessel," Heb. v. 8; ii. 14, 18; John i. 14; 2 Cor. v. 1, 2. The fulness of the Godhead dwelt, *for us*, in an *earthen* vessel; in it was His blood shed for us, 1 Cor. xi. 24, 25.

"*Over running water.*" Water the symbol of the Holy Spirit, Ezek. xxxvi. 25-27; John iii. 3-5; vii. 37-39. Here the blood was *mixed with the water*, that is, the *atonement* is ever inseparable from the Spirit's sanctifying influence, 1 John v. 6. Therefore, two things are true:

1. None are washed in His blood who do not *also* receive the Spirit, Rom. viii. 9-11.

2. None can receive the Spirit who do not *lean* on the *atoning blood*, the blood and water are *mixed*.

"*The living bird.*" The body of Christ, including all who are dipped in their *fellow's* blood, 1 John i. 7. Washed in His blood, they are *freed* from sin, Rom. vi. 18-22; vii. 25, they rejoice in their present risen life with Him, Col. iii. 1; and soon shall rejoice more in their risen life *in glory*. 1 Thess. iv. 13, 18; John. xiv. 1, 2.

The leper dedicated, ver. 14, by blood, the lamb's blood, 1 Pet. i. 18, 19; his *senses* (the *ear*) are dedicated to God, 1 John ii. 15, 16; his *actions* (the *hand*) are ordered after His word, Col. iii. 22, 23; his *walk* (the *foot*), Col. iv. 5, is in wisdom, *towards Canaan*, Psa. cxix. 101-103. Where the blood is, there must also the *oil* be; the Holy Ghost's unction rests where the blood is seen, ver. 17; and he who is Christ's, is anointed by the Holy One, 2 Cor. i. 21, 22; in his *ear*, his *hand*, and *his foot*, 1 John ii. 20, 27; he is set apart, sealed by the blood, and then sanctified by the Spirit, Rom. viii. 9-11. Are *we cleansed* lepers? Have we received the blood *in our whole beings?* Is the *unction of the Holy Ghost* on us? Eph. i. 13.

VII. THE GREAT DAY OF ATONEMENT. THE SCAPE GOAT.

LEV. XVI., XVIII.

As in ch. xiv. *the two birds*, so here, the *two goats* are ONE TYPE of Him '*who liveth, and was dead, and*

is alive for evermore," Rev. i. 18. We have then, in order:

The High Priest's offering for himself, verses 11-14. The earthly high priest being sin-stained, needed a *personal* offering, and brought in the blood twice, verses 15, 19; compare Heb. v. 1-4; but Jesus, being *sinless,* Heb. vii. 27, 28, needed not to offer *for Himself,* and brought the blood only ONCE, verses 19, 20; Heb. ix. 12, 28.

The censer full of coals from off the altar, and the *sweet incense* beaten *small,* are beautiful shadows of *His intercession,* who brings the *least* of His people, the *least* of their cares, upon His heart before the throne of grace, Exod. xxviii. 29, 30; John x. 3, 14; xx. 16. His sweet incense is *beaten very small,* Psa. lv. 22; Isa. xxxvii. 14; Matt. xv. 22.

The High Priest's offering for the people, verses 15-28. *The goat of the sin offering,* the shadow of His death: its *sprinkled blood* showing that *man's life,* Lev. xvii. 11, 14, is forfeited for sin, Rom. vi. 23; that Jesus' blood was shed in our stead, 2 Cor. v. 21. *This blood,* ver. 15, the priest brought *within the veil;* so Jesus brought His own blood into the presence of God, Acts xx. 28; and *its efficacy* prevails for our pardon, 1 John i. 7; Heb. ix. 23, 24; ver. 19. *Seven times sprinkled,* to denote its perfect, perpetual, and universal efficacy, to wash away the dark stains of sin, Heb. ii. 9; John i. 29; Isa. i. 18; ver. 17. *No man with Him;* compare Psa. xlix. 7, 8; Isa. lxiii. 3, "*I have trodden the winepress alone.*'

The living goat, verses 20-28. As in the former, the *death of Jesus* was foreshown, so in this, *the result*

of His death, the complete *removal* of His people's sin; so verses 21, 22; Psa. ciii. 12; xxxii. 1, 2. But how effected? By the *touch of faith*, ver. 21. How precious are these shadows. Our sins borne away by Him to a land *not inhabited*, where *no eye can see* them, Heb. viii. 12; the perfect work of Jesus for us, the never-failing love of Jesus to us, John xiii. 1, in us, Rom. v. 5, and through us to others, Eph. v. 2; and then *His return without sin* (all left behind) unto salvation.

In the seventh month, Tizri, there were three remarkable feasts occurring within an interval of fifteen days. On the *first* day of the month, Lev. xxiii. 24, the FEAST OF THE TRUMPETS, in which reference is found to the *creation*, Job xxxviii. 7; and also *prospectively* to *re*-creation, or *regeneration*, Matt. xix. 28. On the tenth day, the *Feast of Atonement*, when the sins of the past year were *judicially* put away; and on the fifteenth day of the same month, the FEAST OF TABERNACLES, Lev. xxiii. 34, wherein remembrance was contained of the tents in the wilderness life, and of the time, *yet future*, when Jesus (Jehovah) should *again dwell among men*, Rev. xxi. 3. Hence it appears that the *great day of atonement* was a shadow of the judicial acquittal of God's family (long since *really pardoned* and *justified*, Rom. v. 1), in the person of the *Great High Priest*, 2 Cor. v. 10; Heb. ix. 24, 27, 28; Lev. xvi. 21, *preparatory to the millennial rest*, which they shall enjoy in the kingdom of the Lord, Rev. iii. 21; xxi., xxii.; 1 Thess. iv. 13-18; 2 Thess. i. 8-10. Thus we now look forward to our three coming festivals, *the Trumpets*, 1 Cor. xv. 52;

when the *Lord shall come,* Jude 14; the ATONEMENT, when sheltered *in Him,* and claimed by Him, 1 John v. 20; ii. 28; Rom. viii. 1; Lev. xvi. 21; Heb. iv. 14, *all the children* shall be *pronounced righteous* before the assembled universe; and then, the *blessed Feast of Tabernacles,* when the temple shall be dedicated, 1 Pet. ii. 2-4; 1 Kings viii. 2, by the true *King of Peace,* the real Solomon.

In order to enable our readers to connect the foregoing passages on the subject of SACRIFICE AND PROPHECY, the following pages from *The Scriptures Arranged* are inserted.

In order to save, and at the same time to educate, the people of God, sacrifice was appointed and prophecy was given.

Sacrifice, by the blood shed and sprinkled, to show man's need of a Saviour; and Prophecy, to guide him "*as a light shining in a dark place,*" 2 Pet. i. 19, 20, towards a coming glory. The one to *save,* and consequently presenting at once every doctrine *needful for salvation;* the other to *educate,* and consequently leading the saved believer on by the light of prophecy, to a fuller knowledge and higher development of his mind and nature.

It follows, therefore, that in sacrifice there could be no development, for what was necessary for *our* salvation, was necessary for *Abel's,* Gen. iv.; Heb. xi. 4; 1 Cor. xv. 2, 3. But in prophecy, which pertained not to salvation, but to the training of the saved believer, there must have been some development as time

passed on, and as events, in fulfilment, unfolded themselves. In order to contrast them, then, we will take first *sacrifice* and afterwards *prophecy*.

SACRIFICE.

The divine institution of sacrifice seems easily proved from the *general prevalence of sacrificial rites throughout the heathen world;* for, as many nations are found to have observed them, namely, the Egyptians, the Indians, the Persians, the Grecians, and even the Romans, it follows that they must have had them *from one common source;* for that the idea of pleasing God in worship by slaying an animal occurred to men, is not at all probable, much less that different nations should have had the same idea. All nations are descended from the sons of Noah ; Shem being the father of the Israelites and some eastern nations (the Semitic), Japheth of the Europeans (Aryans), and Ham of the African and Canaanitish nations. Now, as these three sons of Noah were present with him at the one altar, Gen. viii. 20, 21, they transmitted to their children, necessarily, the *same rites of sacrifice*, and to the present day we find the practice of sacrifice, animal or human, observed in most nations, while from the insufficiency of tradition to preserve it, the *true idea* was lost. This sameness of practice of sacrificial rites, and indeed of sacrificial language, in approaching God among different nations, suffices quite to prove that it must have had a divine, and could not have had a human origin.

But we are not left to conjecture on the subject, for in Heb. xi. 4, we are informed that it was *by faith*

Abel offered a *more excellent sacrifice* than Cain, when he offered the blood of a lamb. It was *not* his *own* thought to try to please God by killing one of His creatures, he did it by faith ; and *faith implies*, necessarily, *a revelation.* We cannot receive by faith what we ourselves devise ; but Abel offered by faith, and hence it followed that he, in common with Adam, had had it revealed ; and in accordance with this view, we find even before Abel's offering that animals were slain, Gen. iii. 20 ; for God clothed man in the skins of the victims, and that too before animal food was permitted to man.

Now sacrifice thus given to man by God—as a symbol of that sacrifice by which his soul was to be saved, and which *speaketh better things than the blood of Abel's* sacrifice, Heb. xii. 24 ; Rev. v. 6, 9—is presented to us in the Bible at different periods ; and yet in each it retains the same doctrines. Whatever its progress in time, there is no development of its saving truths ; they continue from the beginning unchanged to the end, just because man's needs and man's sins are ever the same.

In the Patriarchal Period. Sacrifice here seems to have been in its simplest form, for we read that Job offered for each of his children *burnt offerings*, lest they should have sinned, Job i. 5. Had he lived after or under the Mosaic period, he should have offered sin offerings or trespass offerings, *not burnt offerings*. Thus in its earliest stage, the burnt offering served for every purpose, as a symbol of the one offering that perfects for ever them that are sanctified, for justification, for pardon of the believer's sins, for peace.

In the Mosaic period. Here, in order to show the fulness of His work, in its application to the various wants and needs of His people under all circumstances, the one sacrifice of the patriarchal period is broken up into *five*, like one ray of solar light bent by the refracting power of a prism into its component colours.

The Burnt Offering, Lev. i. Now, as of old, pointing to His precious blood, by which alone, being justified, we have peace with God, Rom. v. 1; viii. 1. This could not refer, as some would have it, to our Lord's offering for His own body. In the burnt offering *blood was shed*, and where that was done, there must have been sin to be remitted, Heb. ix. 22. If He offered for His own human nature, "in him was no sin," why then should blood flow? for death was only "by sin," Rom. v. 12, 13; but the blood was shed, the life was taken, and yet "he knew no sin." The prophet's conclusion, therefore, follows irresistibly, "Surely he hath borne *our* griefs and carried *our* sorrows," Isa. liii. 4-6. The burnt offering may, therefore, under the Mosaic law, be regarded as the symbol of Christ's propitiatory sacrifice by which *our iniquities are forgiven*, *our sins covered*, Psa. xxxii. 1, 2.

The Meat Offering, Lev. ii. This spake nothing of *blood*. Here was no reference to *death;* it was flour made of ground corn, offered with oil and wine. As the burnt offering pointed to Christ's atonement whereby our sins are covered, so the meat offering pointed to *His obedience*, by which, having fulfilled the law for us, Gal. ii. 19, 30; Rom. v. 19, *many are made righteous.* The blood of Christ is sprinkled

upon us for pardon and peace, Lev. i.; Isa. i. 18. Righteousness or obedience is ascribed to us, that we may be accounted righteous, treated as righteous, though really only pardoned law-breakers, 2 Cor. v. 21; Isa. lxi. 10; Jer. xxiii. 6.

The Peace Offering, Lev. iii. Here again we return to the blood; but still it is not justification that is here spoken of or symbolized; that is never reiterated in the believer's experience; there are none of His people twice justified, all only once. But there are many who *speak of* justification and think that this is enough to make them Christians; and God would teach them here that they who are justified, really pardoned, go on from the *burnt* offering to the *peace* offering, and make Christ their own *by appropriating faith;* hence, its two peculiar features, as contrasted with the burnt offering.

First, the peace offering might be male or female (the burnt offering could be only male), to show that all who are truly His, male or female, *present their own bodies a living sacrifice*, Rom. xii. 1.

Second, the peace offering must be *eaten by the offerer* (the burnt offering was never eaten), to show that they who are truly His, not only touch Him for safety and pardon, but *feed on Him for life and holiness*, Exod. xxix. 33; xii. 7, 8; John vi. 53, 54.

The Sin Offering, Lev. iv. This *rests on* the burnt offering, ver. 29, indicating that the use of the sin offering is for the *justified;* for those who have been already sprinkled with its blood. This offering is, therefore, for the people of God, when any of them, through the subtlety of sin, is overtaken in a fault,

Gal. vi. 1, 2; and it points to that blessed use of His finished work, of which the believer so often has need, 1 John ii. 1. It is of this, and not of the burnt offering, that is, not of justification, that John speaks, 1 John i. 7. In order to "*walk in the light*" we must be believers, washed in blood, and justified by His atonement, Rev. vii. 14-17. The words "*the blood of Jesus Christ His son cleanseth us from all sin*," could not refer then to the pardon with which the divine life and walk *begin*, but are intended to show that if there be really the love of God in the heart, and sincerity and truth in the life, 1 Cor. v. 7, 8; Eph. iv. 15, then, even though drawn into sin through its subtlety or Satan's wiles, there is a cleansing power in the blood of Christ that frees from all sin. To this also our Lord Himself refers in the words, "*He that is washed needeth not save to wash his feet, but is clean every whit*," John xiii. 8-10.

The illustration, *in these words* of our Lord, of the two kinds of sacrifice is very clear. One who had bathed (for the first verb translated washed means really *bathed*), in the morning, did not need to bathe a second time in the day; but going about with sandals was not unlikely to contract defilement in the streets; hence he needed "to wash his feet"; and, similarly, one bathed in the blood of Jesus never needs to bathe again; that is, to be *justified* a second time should he sin after his conversion, but he does need to wash away the stains contracted in the paths of life. He needed the sin offering, though he did not go back to the burnt offering. The order of the sacrifice here, therefore, is quite correct:

The Burnt Offering; or, justification, Lev. i.; Rom. v. 1.

The Meat Offering; or, righteousness, Lev. ii.; 1 Cor. v. 21.

The Peace Offering; or, Christ my peace, Lev. iii.; Eph. ii. 14.

The Sin Offering; or, the cleansing from sin, Lev. iv.; 1 John i. 7.

The Trespass Offering, Lev. v.

This last offering, the trespass offering, is a merciful provision to prevent despair, should Satan prevail so as to draw a child of God into a gross violation of the law at any time. It seems designed to meet such cases as that of David, 2 Sam. xi., xii., when, suddenly overtaken, he was plunged into the mire of immorality. The *trespass offering* offers pardon to all sinners, provided only the heart of the sinner feels the degradation as David's did, Psa. li. 4, and there be no continuance in the practice of sin, 1 John iii. 9, for he that is born of God *sinneth not*, that is, continueth not in sin; for as in Rom. vii. 15, "the evil that I would not," but was only overtaken by "that I do." The *one ray*, therefore, broken up into these five, unfolds to us the value and preciousness of that blood, which not only justifies the ungodly, Rom. iv. 4, 5, but "cleanseth from all sin"; and that in no case need any longing soul go without a sense of pardon if only His sprinkled blood be applied under the Spirit's power, John vi. 37; xvi. 14, 15; 1 Cor. xii. 3.

In the seven chapters of Leviticus, then, we have sacrifice in its relation to sinners under almost all circumstances, in every case giving utterance to the

same blessed truth, "He is the propitiation for our sins." "His blood cleanseth from all sin."

We shall now concentrate our attention on some one of the above offerings, in order to understand better the *language* of sacrifice, and hence to deduce more carefully its doctrines, when we meet them in other parts of God's holy Word. We single out:

The Burnt Offering, Lev. i., as we have seen, a symbol of His sacrifice, in its application to the *ungodly;* justifying him and covering his sin.

It must be "of the flock," or "of the herd," ver. 3; "a male without blemish," combining the ideas of His *power* as our substitute, and His *sinlessness*.

His power, inasmuch as all the victims must be *horned* animals, for the horn is a symbol of power, Luke i.; and the victim not only shadows forth that life is recovered by a substituted life, but also that He who laid down His life and took it again, "is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25. But this power is twofold. As a Priest He "offered himself without spot to God," Heb. ix. 14; as a Priest He intercedes. This priestly power is symbolized by one horn. As a King He guides and rules, for His is a royal priesthood, offering up the incense of His own intercession as our Priest, and dispensing mercy and grace, Heb. iv. 16; Matt. xxviii. 18, as our Head and King. This royal power is symbolized by the second horn (and hence it is that when Antichrist is symbolically described, it is as a *lamb-like beast* with *two horns*, but speaking like a dragon, Rev. xiii. 11; "like a lamb,"

Rev. v. 6, because claiming to be a *Vice-Christ* to the world, claiming our Lord's *priestly* power to absolve, His *kingly* power to pardon or condemn; and, therefore, having "two horns like a lamb," but really "a beast," and speaking like a dragon, to show the *Satanic origin* that really belongs to it, Rev. ix. 1, 2). But Jesus alone is the antitype of the horned lamb that was offered in sacrifice, 1 Pet. i. 18, 19, for He alone is the High Priest after the order of Melchizedek, interceding as our Priest, and ruling as our King, Heb. vii. 21.

The "*male without blemish*" is explained fully and clearly by Paul, when, speaking of Jesus, he describes Him as "*holy, harmless, undefiled, separate from sinners, and made higher than the heavens*," Heb. vii. 26. *Perfect man*, and yet holy, harmless, and undefiled. *Human*, and yet without blemish. And why? if all have sinned, how can He be sinless? Only because He was also "GOD" and "born of God," 1 Tit. iii. 16; Isa. ix. 6; vii. 14; Gal. iv. 4. Thus the lamb "without blemish" pointed to Jesus, as a sinless offering for a sin-stained humanity, 1 Pet. iii. 18; and His sinlessness as a human being implies, what is fully proved through the Word, that He was "*God manifest in the flesh*," for the Eternal God is our Refuge, Deut. xxxiii. 27.

It must be offered "*at the door of the tabernacle*," for He alone who shed His blood is the *door* by which all must enter, Eph. ii. 18; Heb. x. 19, 20, 22, 10; within that door, in the holy place, Exod. xxv., were the altar of incense, the table of shewbread, the golden candlestick, symbolizing the glorious privileges

of the invisible, the true Church, which all believers enjoy: Christ our intercessor, Christ our bread, Christ our light. Still further on, and within the second veil, was the ark and its cherubim, the cherubim of glory overshadowing the mercy-seat, and cherubic symbols of the redeemed inwrought on the curtains, but faint shadows all of them of the glory of His saints, when in resurrection life they occupy their prepared places in the Father's home. Without the door of the tabernacle lay the altar, the brazen altar of sacrifice; and through that door, opening to so many and such glorious privileges, Exod. xxv. 22, none could enter without the sprinkled blood, to touch therewith the incense altar for its intercession, the mercy-seat for its outpoured mercy, Lev. xvi. 14-16. The sacrifice must, therefore, be offered at the door of the tabernacle of the congregation, that access may be had to communion with God, Exod. xxv. 22; to "*fellowship with the Father, and with His Son Jesus Christ*," 1 John i. 3.

But again, the sinner who offers must "put his hand upon the head of the burnt offering," not to identify, but for a higher and more blessed purpose, that the offerer's *sins* may be *transferred* to the victim. The Hebrew verb "put," in ver. 4, is the same that is rendered "lie" in Psa. lxxxviii. 7: "*Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves.*" The sinner *puts* his hand on the victim's head, and at once the victim's cry ascends: "*Thy wrath lieth hard upon me.*" And why? Because the hand of faith had laid upon the victim's head all its sins, and wrath had fallen to

consume them. That this touch of faith did transfer sin is proved expressly in chap. xvi. 20, 21, where we read: "*And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat;*" and lest it should be said that "putting them" refers to his hands, it adds, ver. 22, "*and the goat shall bear upon him all their iniquities unto a land not inhabited;*" so that the sins of the offerer were transferred, by faith, to the head of the substitute, and hence the cry, Psa. lxxxviii. 7; xxii. 1.

From this it follows inevitably that so far as personal conversion and individual justification are concerned (as opposed to, or rather as distinct from, God's act before the foundation of the world, Rev. xiii. 8; Isa. liii. 5, 6), unless faith, laying its hand on Jesus, puts on Him its sins and iniquities, they are untransferred and remain on the sinner, according to our Lord's own words, "*If ye believe not that I am He, ye shall die in your sins,*" John viii. 24, which could not be so had they been transferred. And again, when the sinner does touch Jesus with true faith, even though "*as a grain of mustard seed,*" all His sins are laid on Him, and being justified by faith he has peace with God, for there is "*no condemnation to them that are in Christ,*" Rom. viii. 1; and God, having accepted Jesus as their substitute, is "*faithful and just to forgive*" them their sins, 1 John i. 9. The victim is "accepted" for them "*to make atonement*" for them, Lev. i. 4; at-one-ment, Eph. ii. 17, or making them at one with God.

The priest must "*sprinkle the blood round about upon the altar,*" ch. i. 5, to indicate, in symbol, what the Baptist afterwards expressed in words, John i. 29, "*Behold the Lamb of God that taketh away the sin of the world.*" The lamb slain in the temple courts availed only for the sin of a Jew ; it was bought with money, Exod. xxx. 15, and possessed only a symbolic value ; but "*the Lamb of God*" availed for the sin of any lost one, "barbarian, Scythian, bond or free," who needing mercy looked for pardon to the blood of the altar. To this Peter alludes, in the words, "*Ye were not redeemed with corruptible things, as silver and gold,*" 1 Pet. i. 18, 19, referring to the temple lambs all bought with the half-shekel tribute, Exod. xxx. 15, "*but with the precious blood of Christ, as of a lamb without blemish and without spot.*"

For whom then does that blood avail? For every needing soul, whatever his nation, whatever his past history and character, for "*He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,*" 1 John ii. 1. To intimate this the blood was sprinkled *round about* upon the altar. Are we then to believe that the blood of sprinkling was on every one, because He was "the propitiation for the sins of the whole world"? clearly not, for in Exod. xii. 13 we are distinctly told, "*When I see the blood I will pass over you,*" and plainly some had not the blood, for some *were not passed over,* Heb. x. 22.

Are we also to believe that because "the Lamb of God taketh away the sins of the world," therefore all sins are laid on Him, whether of believers or unbelievers, and the condemned are lost only because

of unbelief? Again clearly not, for then how could any *die in their sins*, as Jesus says they must, unless they believe? John viii. 24.

The blood sprinkled round about upon the altar was intended then to teach the very blessed truth, that Jesus came to call the *sinner* to repentance; He died for the *ungodly*, and wherever the ungodly are found, there His blood cleanseth.

He shall "*flay the burnt offering and cut it into his pieces*," ver. 5. This at once conveys the idea of acute suffering; not such suffering as man could inflict, but *soul*-suffering; the knife of justice penetrating to the inwards, and extracting that cry that never fell from martyrs' lips, "*Why hast thou forsaken me?*" Psa. xxii. 1; Matt. xxvii. 46. Martyrs never suffered as Jesus suffered; martyrs never shrank, as Jesus did, from the corruption of the grave, Psa. xvi. 10; but the reason is clear, martyrs, when dying, knew that their sins were on Him, not on themselves; Jesus, when dying, felt that it was indeed so, and that He, the Holy One of God, whose pure and spotless soul abhorred all impurity, was counted a sinner, 2 Cor. v. 21, was a wrath-bearer for them. Hence their peace and triumph in death; hence His cry of agony, His unmeasured sorrow of soul, Matt. xxvi. 38; John xii. 27; and to indicate this the burnt offering was flayed, and by the knife of justice "*cut into his pieces*," ver. 6.

"*And the sons of Aaron the priest shall put fire on the altar.*" There was first here the laying "*the wood in order*," the laying the parts "*in order upon the wood*," and then "*his inwards and his legs shall he wash in*

water, and *the priest shall burn all on the altar to be a burnt sacrifice, an offering made by fire, of a sweet savour, unto the Lord*." The end of all the preparation, the washing, the laying the parts in order, was simply this: that all might be consumed, "an offering made by fire." The fire that consumed the sacrifice was a symbol of the wrath that sooner or later must consume sin, *if not on that sacrifice*, Heb. xii. 29; Lev. x. 1, 2; and because of this we read in the description of the paschal sacrifice, Exod. xii. 7-9, "*Eat not of it raw, nor sodden at all with water, but roast with fire*," for there is no sacrifice unless it be recognised and accepted by God. If His wrath accept not the sacrifice in the sinner's stead vain indeed is all the preparation. It was this token of acceptance that Cain beheld, when, at his disregarded altar, he was wroth and his countenance fallen, Gen. iv. It was this that discomfited the worshippers of Baal, when Elijah boldly called upon God to vindicate His own name by this sign of acceptance; and though we see not the fire falling upon Jesus our sacrifice, yet are we not quite sure it has fallen when we hear from His own lips, from the lips of the suffering substitute, the words, "*Thy wrath lieth hard upon Me, and Thou hast afflicted Me with all Thy waves*," Psa. lxxxviii. 7; "*My God, my God, why hast Thou forsaken Me?*" Psa. xxii. 1; Matt. xxvii. 46. Yes, this is, indeed, the culminating point of all sacrificial teaching, that the wrath of God has fallen upon Jesus for every believing soul who seeks to find rest in Him; for "*the Lord has laid upon Him the iniquity of us all*," and "*by His stripes*," not only by

His example, nor by His obedience and holiness, not only by His influence among His fellows, nor yet by His faith in Himself, falsely called the enthusiasm of humanity, but chiefly "by His *stripes* we are healed," Isa. liii. 5, 6; 1 Pet. ii. 24.

This is the last and most important lesson left us from the sacrificial teaching of the Old Testament Scriptures. Can its value ever be forgotten—especially by us, who find ourselves surrounded by men of high mental powers and scholarly training, who yet would have us believe that, because God is *love*, the idea of wrath borne for us by Jesus is a mistake arising from Old Testament language, and to be rejected? But if it be so, why is it that the New Testament speaks more strongly than the Old of the *substitution* of Jesus for the sinner? Matt. xx. 28; Mark x. 45; 1 Tim. ii. 6—in all these passages the word is not *on behalf of*, but *anti*, "*instead of*," sinners. Why is it that the New Testament writers refer so clearly to the *sufferings* of Jesus as the source of our peace, and not to His *example?* Rom. iv. 25; v. i.; 1 Pet. iii. 18; ii. 24; i. 18, 19; iv. 1; Rev. v. 6; xii. 9. Why is it that the value of our Lord's work for man is ascribed in Scripture to His *death* rather than to His life? Rom. iv. 4, 5; v. 6, He "died for the ungodly"; v. 10, "Reconciled unto God by the death of His Son," saved by His life. How *reconciled*, as contrasted with the subsequent saving? The latter by His life, but the former by His death. With the modern notions that seem to be spreading around, the language of Isa. liii. is simply unintelligible; but, thank God, we know it is true,

for He has said, "*I lay down My life for the sheep*," John x. 15.

There is yet one lesson to be drawn from this passage about the burnt offering and its sacrificial language.

In Rom. xii. 1, 2, we find the Apostle Paul making a figurative use of the language of sacrifice: "*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*" Having, in the earlier portions of his epistle, enforced the doctrines of the atonement, the *substitution* of Christ for the sinner, Rom. iv. 25; the *satisfaction* for sin made by His death, ch. iii. 25, 26; the sinner's pardon and peace because of the death of His Son, ch. v. 1; viii. 1, he then proceeds to show that if indeed we be Christ's, and His Spirit dwell within us, it must certainly follow that, as He gave Himself for us, *we should offer ourselves to Him*, 2 Cor. v. 14, 15. As God spared not His own Son, but delivered Him up for us all, Rom. viii. 32, all who rest on His finished work should "*present their bodies a living sacrifice.*" Here, then, believers, as such, are *the priests*, and God looks for offerings from their hands, Rev. v. 9, 10; 1 Pet. ii. 4, 5.

How suggestive, too, are these offerings, which, *as a royal priesthood*, we are called upon to make before our God!

Our inwards, Lev. i. 9. As David says, "*Thou desirest truth in the inward parts*"; the inwards, Psa. li. 6; for where there is a consciousness of pardon for many sins, there at least should be found gratitude, love, devotedness.

Our walk, Lev. i. 9; for where the heart is truly sprinkled, Heb. x. 22, there must be also the *outward manifestation* of an internal reality, 1 Pet. ii. 9; Col. iv. 5.

But how are these offerings to be made? Is it on the altar of our own devotedness and resolution?

They must be washed with water.

They must be consumed with fire.

They must *rest on the altar of His sacrifice.*

Washed with water to show how sin has stained our souls; how the fall has so degraded our natures that, unless they be *washed*, they cannot ascend towards God; and that the only power whereby they can be washed is that of the Holy Spirit, for, in sacrificial language, water refers always to the Spirit's influence, John iii. 3, 5; vii. 37, 39; iv. 14; Ezek. xxxvi. 25-27.

"*An offering made by fire.*" For as the fire of wrath fell on Jesus for us, the *fire of love accepts us in Him;* and, kindled by its sacred influence, the flame of our devotions and affections ascends to God, evidencing the reality of our *oneness* with Him. In this sense the word is used in Mal. iii. 3, where we find the fire of love purifying the soul of the accepted believer, Col. iii. 1-3; Matt. iii. 11.

It must *rest on the altar.* To offer our hearts to God while yet our sins are untransferred is only to act as Cain did, and insist on our right to approach God on the ground of penitence alone. There must be, first, *reconciliation;* the work of Jesus must be first laid hold of, 2 Cor. v. 17-19; Heb. vi. 18; and then *the offering* of a grateful heart is accepted. This

is indicated with remarkable clearness in the meat offering, Lev. ii., applied as above to the believer; this offering points to the willing obedience and homage which the saved soul renders to the God of his salvation. In it there is no blood, and some have concluded from this that, therefore, the shedding of blood is not essential to our acceptance, notwithstanding the Apostle's explicit statement, Heb. ix. 22; but such a conclusion is plainly incorrect, for in ch. ix. 17 we are warned that the meat offering can only be accepted when offered "*beside the burnt sacrifice of the morning*." It had nothing of blood in itself, and, lest any should conclude that blood is dispensed with, it is connected in its presentation with the *continual burnt offering*, that pointed with peculiar distinctness to Jesus, 1 Pet. i. 18, 19; John i. 29-36.

In connection with this view respecting sacrifice as symbolizing not only Christ's substitution and offering of Himself for us, but also our self-presentation in Him, as in Rom. xii. 1, we may notice the *changed* order of the offerings in Lev. viii., where the priest's sacrifices are spoken of.

In the earlier chapters (ch. i.-vii.) the doctrines of the atonement are unfolded in their application to the world, and the order necessarily is, justification, peace, cleansing from sin, ch. i., iii., iv.; but in ch. viii. it is not in their application to the unconverted, but to one already *justified*, and who desires to present his body a living sacrifice in the holy office of the priesthood; and in this case, therefore, the order varies, being first the sin offering, *denoting personal*

cleansing—that is, that no allowed sin remains to cloud his communion with God; then the burnt offering, verses 18-21, for on the *ground of previous pardon and peace* must rest the presentation of our strength and affections; and last, the ram of *consecrated service*.

But does not this imply that there is a priesthood on earth, even since the death of Jesus has terminated the services of the altar by perfecting for ever them that are sanctified?

It is true that there is a priesthood, but respecting it two things must be said:

It belongs *to all who are Christ's*, to every member of His body, Rev. v. 9, 10; 1 Pet. ii. 9, 10.

It does *not* belong exclusively to an *order* of men, to the *ministers* of any Church.

The first needs no proof—it is admitted by all. The second needs a few statements in explanation.

A priesthood is not needed under the Christian dispensation. The Aaronic priesthood, not only the high priest, Heb. iii. 1; iv. 14, but the priests also pointed to and terminated in Him as the great High Priest, Who, "*made after the power of an endless life*," fulfilled in His person and work all the types of the ceremonial law, and possesses in Himself a priesthood that is indeed "unchangeable," for it passeth not from Him to any other, Heb. vii. 16-24. "*They* (the Jewish types) *were many priests because they were not able to continue by reason of death, but this Man because He continueth ever hath an unchangeable priesthood*," ver. 23. The verse plainly contrasts, not the high priesthood only with Christ, as though the high

priest was a type of Jesus, and the priests represented the ministry of the Christian Church under Him, but the *priesthood* also, "*They were many priests, but this Man*"; and, also, it assigns a reason why human priests are no longer necessary, "they were not able to continue by reason of death, but this Man *because He continueth ever*." They were liable to sickness and death; they could not, being but human, take into their hearts all the sorrows and cares of all the people; but He does and can, because "He is made not after the law of a carnal commandment, *but after the power of an endless life*." The priesthood is His, therefore, who alone can exercise it, who alone can make the dry rod *bring forth buds* and *bloom blossoms*, Num. xvii. 3, 8, 10; xvi. 40.

The duties of the priesthood were divided into three branches: the first, *sacrifice;* the second, *intercession;* the third, *benediction*. The second did not begin until the first had been performed (see Lev. xvi. 8-20); but Jesus, our High Priest, has entered into heaven itself, Heb. ix. 24, and ever liveth to make intercession, ch. vii. 25. It follows, therefore, that the act of sacrifice *is over, never to be repeated*, Heb. x. 12, 16-18; for "*where remission of these is there is no more offering for sin*," ver. 18, but *there is* remission of sins, ch. x. 17, and therefore there is "*no more offering for sin*." The sacrifice is completed, the blood is sprinkled, and a priesthood, therefore, is no longer necessary in the Christian Church, because "*we have a High Priest*," Heb. viii. 1.

It also follows from this, that He alone can intercede who, "*through the eternal Spirit, offered Himself*

without spot to God," Heb. ix. 14; and as He is now making intercession for us, *no offering can be made during His intercession.*

The Levitical law being changed, Heb. vii. 11, 12, the priesthood is necessarily changed with it. In other words, if the Aaronic priesthood remains in force, then the Levitical law is still in force with it; but if, as certainly is the case, the law be changed, then also is the priesthood, for it was "under it the people received the law," ver. 11; and hence the point of the Apostle's statement, ch. viii. 3, 4, "*If He were on earth He should not be a priest*," because not of the family of Aaron to whom the priesthood belonged.

Thus the Aaronic priesthood terminates in the finished work of the eternal Son on Calvary, and at the right hand of power, and His intercession is exclusively the source of the Church's life. In the priesthood *after the order of Melchizedek* there was nothing about sacrifices, Gen. xiv.; and besides, what the Word of God will not allow us to forget, whatever there is of priestly power conferred upon man, it is not upon an order of men, but upon *the whole body of Christian people.* In Him, and as members of His body, all believers are a "*royal priesthood*," made unto their God kings and priests.

That this is so may be conclusively shown from the Apostle's appeal in 2 Cor. v. 17-21, in contrast with the description of a sacrificing priest given in Heb. v. 1-4.

In the latter place the qualifications and position of the priest are described, but the leading characteristic

is this, "*He was ordained for men in things pertaining to God*," Heb. v. 1. His special work was to approach God *on behalf of men*, in order to obtain reconciliation and peace.

In the former place the position of the Christian minister is defined. Reconciliation being now obtained, Jesus having paid the price with His own blood, He is commanded *to approach men on behalf of God*, to announce that having "*made Him to be sin for us who knew no sin*," justice is satisfied, wrath has been averted, and as an ambassador *from God* He *prays men* to be reconciled to God.

No two offices could be more *diametrically opposite;* and yet, with singular blindness and infatuation, men are now trying to prove, by reviving a claim to the priesthood, that Jesus has not made an *end* of transgression, Dan. ix. 24. Instead of proclaiming peace, Rom. x. 15, they are still groping for pardon.

THE ANGEL OF THE COVENANT.

GEN. XVI. 7-14.

"*The Brightness of His glory and the express image of His person,*" Heb. i. 3.

HITHERTO the glory of the REDEEMER'S person and work has been the subject of our studies as foreshadowed by the TYPES, as illustrated in the SACRIFICES, and as defined by the "*more sure word of Prophecy,*" 2 Pet. i. 21. Now we draw nearer still, and hear from His own lips, as the ANGEL OF THE LORD, the word of *guidance* for the present, the word of *hope* for the future.

The idea contained in this fourth line of Messianic studies is expressed clearly in the following passages: Jer. xxxi. 3; Micah v. 2; Exod. xvii. 7; 1 Cor. x. 9; 1 Pet. iii. 19; Isa. lxiii. 9; xi. 11. These verses compared with John i. 18; 1 Tim. vi. 16, make it very clear that the *appearances* of Jehovah, as in Gen. xviii. 22; xxxii. 30, were indeed the "*goings forth,*" Micah v. 2, of that blessed Redeemer, whose "*delights were with the sons of men,*" Prov. viii. 31; that He who "*came down*" at Babel, Gen. xi. 5; who "*appeared*

with Abram," xii. 7; who, in His eternal and Divine nature, "*went and preached*" in the days of Noah, 1 Pet. i. 19, 20; 2 Pet. ii. 5; the Christ whom "*they tempted*" in the wilderness, Exod. xvii. 7; 1 Cor. x. 9; was and is the Angel of the Lord, Exod. xxiii. 20, 21; OUR JESUS; John viii. 58.

Our first passage presents to us, not only the *person* of the Redeemer, but also the result of His work for His people. *They see God's face* AND LIVE, Gen. xvi. 13, compared with xxxii. 30.

We have the *person* of the REDEEMER. In the Types we have only *human representations* of the Saviour, or earthly prefigurations of His glory, John iii. 12; Heb. ix. 23; in the Sacrifices, only shadows of His work, Heb. ix. 11-14; but in this line, "*The Angel of the Lord*," we have JESUS HIMSELF, drawing near to His Redeemed in anticipated humanity to help and comfort, as ever, Matt. xviii. 20; Heb. xiii. 5, 8; Luke xxiv. 14, by His *very presence*.

In Him we look on THE FACE OF GOD, and *live;* can man, as such, look thus and live? Exod. xxxiii. 20; 1 Tim. vi. 16. How, then, can we? We see Him *in Jesus*, He is the FACE OF GOD, Gen. xxxii. 30 Heb. i. 3; 2 Cor. iv. 6. *God sees us* IN JESUS, 1 John v. 20; John xv. 4; *we see God* IN JESUS, 2 Cor. v. 19. The glory of Deity is *veiled*, Heb. x. 20, by the human form of OUR JESUS, and thus, in the Angel of the Lord we *see God* and yet *live;* and not only live, but *shall live* FOR EVER. Col. iii. 3, 4; John xiv. 19; Heb. vii. 16.

Ch. xviii. In ch. xvi. we have had the blessed truth revealed to us, that notwithstanding God's attributes, man can *look on Him and live*, Exod. xxxiv. 7; xxxiii. 20; and for this reason, because he looks from his sure hiding-place, the *clift in the Rock*, Exod. xxxiii. 21, 22; Cant. ii. 14; Exod. xvii. 6; 1 Cor. x. 4; 1 John v. 20. He sees God *in Jesus*, John xiv. 9, and God sees him in Jesus, Psa. lxxxiv. 9. JESUS is the *presence of God*, Exod. xxxiv. 14; Heb. i. 3; Isa. lxiii. 9, the advocate for men, 1 John ii. 1.

In this chapter we have some of the privileges resulting from this truth: the blessings which belong to those who see His face and live.

GOD'S PRESENCE WITH MAN, verses 2, 13, 17, 22. That God is "*with us*" in Christ, 2 Cor. v. 19, is not a doctrine alone, but *a fact;* and one designed to influence us in *every* state and circumstance of life, helping us to apply and draw comfort from such passages as Rom. viii. 32; 1 Cor. iii. 22, 23. Under this head, we have God in Christ, our Jesus, not manifesting Himself to us in *His house* alone, Heb. x. 25, but *entering into man's home*, ver. 2; John xii. 1, 2; xi. 2; ii. 2; not only in the persons of His servants, Heb. xiii. 2; Matt. x. 40; xxv. 40; but in *His own person*, Jesus really *in our homes*, Cant. v. 2; Isa. lvii. 15; Heb. xiii. 5; blessing us in our homes, ver. 14; brightening our home life by gifts and mercies, Luke i. 13, which He designs to be ties to a better home, 1 Thess. ii. 19, 20; 2 Sam. xii. 23. How truly blessed is life, when we meet God and feel the presence of *Jesus* everywhere, abroad and in our home!

MAN'S COMMUNION WITH GOD. His is not a *secret* presence moving about us like the angels, Heb. i. 14, unseen, unknown ; but He is with us as a *friend, helper*, and *counsellor*, ver. 17. He *reveals* His will to His servants, and guides them by His counsel, Psa. xxv. 14 ; 1 Cor. ii. 10; John xiv. 26; xvi. 15 ; Rom. viii. 16; Isa. xxx. 21. He *hides not from His servants that thing which He does*, ver. 17 ; 2 Pet. i. 19 ; Psa. xxxii. 8. His servants, the members of His own family, speak to Him, Matt. vi. 6 ; Psa. xxxii. 7 ; they lay their cares on Him, Psa. lv. 22, because He is always "*at hand*," Phil. iv. 5 ; Exod. xxxiii. 16 ; nor do they plead for themselves alone, but for others also, verses 22-24, 29-32 ; 1 Tim. ii. 1, 2 ; Matt. xv. 22-28.

How blessed, too, is the closing truth of this precious passage, ver. 33, "*as soon as He had left communing with Abraham*"; not before, only when the prayer of intercession had ceased, did the Lord go His way *to punish*, ch. xix. 24. How powerful is prayer, Gen. xxxii. 28, when "*the king is held in the galleries*," Cant. vii. 5, held in communion by the prayers of His saints, Rev. viii. 3.

Gen. xxxii. 24-31. THE POWER OF PRAYER is the chief subject of this portion.

How strikingly the passage opens, "*Jacob was left alone*," ver. 24 ; alone *with God*, Matt. vi. 6 ; alone with Jesus, 1 John i. 3 ; and so alone with God ; with Jesus on the mount, Exod. xxxiv. 29 ; Luke ix. 31, so that the face shines with the reflected glory, Phil. ii. 15, 16. This is man's *place* in prayer, what-

ever may be the circumstances, John iv. 23, 24; xiv. 23; the foot of the ladder by which the spirit of weary man ascends to God, and blessings descend, Gen. xxviii. 11, 12; Heb. x. 20; John xiv. 6, 9; Heb. iv. 16.

BUT WHAT IS THE NATURE OF PRAYER? It is *illustrated* by the communion which Jacob enjoyed with the Man, verses 26-30, and hence we may say prayer is *speaking to God*. Psa. iii. 4; iv. 1; lxxi. 3. How full of real comfort to us are those little words, "*and He said*"; "*and* He *said*"; man speaks, God replies, Rom. viii. 26, 15; it seems to be an illustration of *His* words, John xvi. 23, 24, to make it plain to us, that though our eyes may often be holden that we should not know Him, Luke xxiv. 16; yet it is Jesus Himself stands by, Matt. xviii. 19, 20, to hear, Isa. lxv. 24, to answer and to bless.

But the EFFICACY of the believer's prayer is also unfolded here. These are wondrous words to come from the lips of man to God, "*I will* NOT *let Thee go, except Thou bless me*," ver. 26. Can *we* thus speak? Jacob's confidence rested not on himself, ver. 10; his poor body was *powerless while he wrestled*, ver. 25, to show that it is not by strength we prevail, Zech. iv. 6; 2 Cor. xii. 9; it rested on HIS *promise* who knows no change, ver. 12, "*and Thou saidst*"; if we can appeal thus to His *promise*, we may have *power* as Jacob had, ver. 28. But can we not? Do we not? Luke xi. 11, 12; Mal. iii. 6; Tit. i. 2. Has He not promised? 1 John ii. 25; John xiv. 1-3, 23. Oh that we realized more our power with God! we should be not only *nearer ourselves*, but better helpers to others.

But to whom was the prayer addressed? To the Angel who *wrestled with Jacob.*

He was "GOD," verses 28, 30; Hos. xii. 3, 4. This is our first and greatest truth: the Saviour who "*loves*" us, who wrestles with us still in prayer, is the "*mighty God*," Isa. ix. 6. He was no *mere man*, Gal. i. 1; John i. 1, 14; xvii. 5. He was not a *created angel*, Heb. ii. 16; He is the *Angel of* HIS *face*, ver. 30; Exod. xxxiii. 14-16; 2 Cor. iv. 5; Isa. lviii. 9, "*the brightness of His glory, and the express image of His person*," Heb. i. 3; John x. 30; xiv. 9; the God who "laid down His life for us," 1 John iii. 16; who is "*able to save to the uttermost all who*" trust Him, Heb. vii. 25; Isa. lxiii. 1. What a blessed truth is this: our Jesus is *Almighty.*

How clearly, too, is shown here the *secret of man's power* in prayer: we prevail, not because of our *strength*, for *one touch* sufficed to show *man's weakness*, ver. 25 (so He sometimes touches us, and shows us *ourselves*, Rom. vii. 21-24; iii. 20). It is in *our weakness His strength* is made perfect, 2 Cor. xii. 9; iii. 5; Phil. iv. 13; Zech. iv. 6. It was not Jacob then who prevailed, but *Israel* (*a Prince of God*), as a prince He had "*power with God and with men*," ver. 28. *He* is our Prince, Isa. ix. 6; *in Him* WE are *princes*, Eph. ii. 14; 1 John v. 20. In Him *we* have power with God, and *prevail*, 1 John v. 13, 14; Luke xviii. 1-7.

Have *we* seen *the face of God?* ver. 30; 1 John i. 3. Do we plead with God *as princes?* Mark xi. 22-24.

Are we *prevailing?* Psa. xviii. 37; Rom. vi. 12; and as Matt. xv. 22, 28.

Exod. iii. 2 ; vi. 3. The promised redemption now draws near, Exod. xii. ; xv. 1, etc., and He who was long known as *Jehovah,* Gen. xii. 7, is shortly to be known in the *fulness* of that name, Exod. vi. 3, the Jehovah that *fulfils* to the uttermost every promise, Exod. xii. 41. Known only as the Promiser hitherto, Gen. xv. 13, 14; He is now to be known as the *performer* of His promise, and the knowledge of the word is deepened into the better knowledge of *personal experience of His love.* Exod. vi. 3; Eph. iii. 17; Phil. iii. 9; Isa. liii. 11; John xvii. 3. Hence also *here,* God who promises is revealed in Jehovah-Jesus, ver. 14; John vii. 53, the eternal Son, who *performs* the promise, 2 Cor. i. 20 ; John i. 18 ; Exod. iii. 2 ; 1 Tim. iii. 16; John i. 1, 14 ; xvii. 4, 5 ; Jehovah is *known* by name as the *unchanging one,* Mal. iii. 6 ; Heb. xiii. 3.

Here is then the opening scene in the redemption of His people, Jehovah-Jesus comes down as their leader, their guide from Egypt and darkness, to Canaan and light and glory, Isa. lxiii. 9; xl. 11 ; Exod. xxiii. 20, 21. He comes down as the angel of His presence, Josh. v. 14, but in order to make known that He who guides them as the mighty God, Isa. ix. 6 ; 2 Cor. iv. 6, is soon to come down as one of themselves, Heb. ii. 14, in the "*likeness of sinful flesh,*" Rom. viii. 3, He here, Exod. iii. 2, blends with the reality of His presence as God, a symbol of that flesh in which He was to suffer for us, 1 Pet. iii. 18 ; Heb. v. 7. The fire dwells *in a bush,* Heb. xii. 29 ; v. 7-9.

As our *Immanuel,* then, God with us, He met Moses,

and reveals in symbol and by word, the mystery of redeeming love.

THE PRESENCE AND POWER OF GOD. What but this is the "*flame of fire*"? ver. 2; once seen, Gen. iii. 24; Ezek. i. 4; Heb. xii. 29, never to be mistaken, Psa. l. 3; Exod. iii. 3, 14; vi. 3; John viii. 53.

The weak, earthly thing it dwelt in, 2 Cor. v. 1, weak and easily destroyed, but yet unconsumed, verses 2, 3; and why? Because the fire *infolded itself*, Ezek. i. 4. Deity sustained the penalty of sin, and bare the *wrath* drawn forth, Psa. lxxxviii. 7; Jer. xxiii. 6; Matt. xxvii. 46; 1 John iii. 16. He who bare the weight of His people, Exod. xxviii. 11, 12; Isa. liii. 6, was the God who made them, and HE loved their souls "*out of the pit*," Isa. xxxviii. 17, and saved them out of *the hand of their enemy*, Hos. xiii. 14; Luke x. 14; Rev. xii. 10, 11; Col. ii. 15.

Exod. xiv. 19, 20. "*The Angel of His presence saved them: in His love and in His pity He redeemed them: and He bare them and carried them all the days of old.*" Isa. lxiii. 9. This is the first idea presented to us when reading this passage: *The Angel*, Gen. xxxii. 28, 30, 32, is here *saving* them. But how many precious subjects are contained under it!

THE GUIDING ANGEL, "*which went before the camp of Israel*," ver. 19. It is so blessed to think that this is no Old Testament shadow, but a most glorious reality *then* and *now*; Heb. xiii. 8. JESUS *our Angel ever with us*, guiding and leading us to

His own glory, Isa. lxiii. 9; Prov. viii. 31; Exod. xxxiii. 14-16.

"THE PILLAR OF THE CLOUD." Wherever the Angel is, there is the pillar of the cloud, ch. xiii. 21, 22. Wherever the Lord is, ver. 21, there is *guidance* and *direction*, Psa. xxxii. 8; the pillar of the cloud *to lead* by day; the pillar of fire to give *light* by night, ver. 22; for He who came to *redeem* by His blood from the guilt of sin, Rom. vi. 22; Luke i. 74, *remains* to guide and bless by His presence, Matt. xxviii. 20; xviii. 20; Psa. xliii. 3; 2 Cor. vi. 16.

THE LORD is *always in His garden*, Gen. ii. 8, 15, dressing and keeping it, or, Cant. v. 1, gathering His sweet and fragrant spices, Gal. v. 22; or He dresses the lamps that they may *shine more brightly*, Exod. xxx. 7, 8; Rev. i. 12, 13, 20; ii. 1; Phil. ii. 15, 16. So *the Angel is ever in the camp of Israel.*

THE SEPARATION OF ISRAEL. While *guiding* them by day, by night He *came between* the children and their enemies. *His real presence separated* between those *in God*, and those *opposed to God*, ver. 20. Is it not so still? 1 John v. 19; Exod. xxxiii. 16; Num. xiv. 14. Is not *Christ in us* still our life? Col. iii. 4. Is it not still the *principle* and *power* of our life as *separated people?* 2 Cor. vi. 16, 17; Rom. viii. 10. Can one with *Christ in him*, one *who abides in Him*, John xv. 4, easily come in contact *with sin* or *uncleanness?* 1 Cor. vi. 19, 20. Can he *defile himself* before the eyes of his Master? Prov. xv. 3; Job xxxiv. 21; Heb. iv. 13; John xvii. 23, 15, 24. So true is it that *Christ in us* is our hope of glory, Col. i. 27. *Christ in us* our safety from temptation, Eph. v.

30. Is there not then for us "*light by night*"? ver. 20; Psa. xxx. 5. But are we *following* in the light? John xii. 35, 36. Walking as children of light? Eph. v. 8.

Exod. xxiii. 20-23. Examining carefully this portion, we seem to discern at least the following clearly marked subjects: The *purpose* of Jehovah in sending His Angel, ver. 20. The *nature* of that Angel's person, mission, and work, verses 21, 22. The *end* of His mission, ver. 23.

The PURPOSE *of* JEHOVAH *in sending His Angel.* This is here beautifully expressed, "*to keep thee in the way*," "*to bring thee into the place which I have prepared.*" These are the *two objects* of the Father's watchful love and care, FINAL GLORY, and SAFE KEEPING for it.

Is not the first of these clearly indicated on the word, Deut. vii. 7-9; Isa. lx. 17-21; Heb. iv. 4-9; xi. 16; John xiv. 1, 2. Is not the glory *real*, *full*, and *abiding*, that awaits the children of God in the *morning of joy?* Psa. xxx. 5; 2 Cor. iv. 17. But is not the *second* also clearly revealed, that while Jehovah has prepared "*a place*" for His people, ver. 20, a place full of *glory*, and *light*, and *love*, and *happiness*, 1 Cor. ii. 9, 10; Isa. xxxv. 10, He is also *keeping His people* for the glory, 1 Pet. i. 4, 5; Isa. lxiii. 9. He sends His Angel not only to bring them "*into the place*" which He has prepared for them, Matt. xxv. 34, but also to "*keep*" them "*in the way*," Psa. xxxii. 7, 8; Isa. xxx. 21; John xiv. 26, 28. How blessed, too, is His way of keeping them;

He dwells in them, and walks in them, 2 Cor. vi. 16, 17.

The NATURE *of the* ANGEL'S *person and work.* Who is the *Angel* who leads them, whose *presence* lights them on the way? ch. xxxiii. 14-16. He is a *mighty Angel*, "*provoke Him not*," Isa. ix. 6; Rev. v. 6; vi. 16, 17. He is able to pardon, He *can forgive sins*, Matt. ix. 6, for JEHOVAH'S *name* is *in Him*, Jer. xxiii. 6; John xiv. 9; Exod. iii. 13, 14; John viii. 58; Heb. xiii. 8; Rev. i. 8, 17, 18; Micah v. 2. JEHOVAH is *Almighty*, Isa. vi. 3, 5, 10; Isaiah saw *His glory*, yet John tells us it was *Christ's glory* he saw, John xii. 40, 41. They tempted the LORD in the wilderness, Exod. xvii. 7, yet St. Paul tells us it was *Christ* they tempted, 1 Cor. x. 9. How was this? Because, 2 Cor. v. 19. "*God was in Christ*;" Christ was revealing God, John i. 18; Heb. i. 3. Christ was and is God, *then*, *now*, and *for ever*, Deut. xxxiii. 27; Matt. xi. 28. The Angel then was GOD, John i. 1; JEHOVAH, Joel ii. 32; Rom. xi. 10, 11; JESUS, *our* JESUS, *our* GUIDE, Prov. viii. 30, 31; of Him God says, "*My name is in Him.*"

But what is the *nature of His work?* To make us *obedient*, ver. 22; Heb. v. 9; ix. 28; 2 Thess. i. 8. To make us to *triumph* over *all our enemies*. John xvi. 33; 2 Cor. xii. 9; iv. 7; Phil. iv. 13, does His presence go before us? Exod. xxxiii. 14, 16.

Verses 20-24. In the preceding pages we have the *purpose* of JEHOVAH in sending His Angel *to keep them in the way*, ver. 20. The *nature* of that Angel's *person* and *work*, "*my name is in Him*,"

ver. 21; Jer. xxiii. 6, "*obey His voice*," Heb. v. 9; and now there remains for us the *end* of His guidance, "*to bring thee into the place which I have prepared*," ver. 20. In this, there are two connected subjects: the character of those brought in; the character of the place into which they are brought.

Their character; this is defined in verses 21, 22; in the former, "*obey His voice;*" in the latter, "*if thou shalt indeed obey His voice, and do all that I speak,*" they are an *obedient* people, Rom. i. 5. Once indeed they were not so, 1 Cor. vi. 11; Eph. ii. 3, but the Gospel was to them the "*power of God unto salvation*," Rom. i. 16; they learned to "*obey the truth*," Gal. iii. 1; 2 Thess. i. 8, and the truth made them *free*, John viii. 31; Rom. vi. 17, 18. Sanctified through the truth, John xvii. 17, their souls purified by faith, 1 Pet. i. 22, they are now "*all righteous*," Isa. lx. 21; they "*obey His voice*," and His will is done on earth as in heaven, Matt. vi. 10.

The character of the place into which He brings them: one word explains this; it is a place which He *has prepared* for them. But how much is contained here! The prepared HOME, John xiv. 1, 2; Col. i. 13, 20. The prepared KINGDOM, Matt. xxv. 34; Dan. ii. 44. The prepared city, Heb. xi. 15. But how prepared? By the removal of all sinners, ver. 23, "*I will cut them off*," 2 Thess. i. 9; Matt. xiii. 41, 49. By the removal of all sin, not only *from among* the prepared people, but *from within them*, ver. 24; 1 Cor. v. 6, 7; Col. iii. 5, 8; Mal. iii. 3; Heb. xii. 1, 2. By making them *like Him*, 1 John iii. 2; Rom. viii. 29, that they may all be happy with Him, Isa. xxxv. 8-10;

Rev. vii. 9, 14-17. Beholding His glory, John xvii. 24, because changed, 2 Cor. iii. 18, and now meet for their inheritance, Col. i. 12. But it is also prepared for them by the assemblage there of saints of old, saints of their own homes, the loved ones of earth, 1 Thess. iv. 14-18, all with Him waiting for them, Heb. xi. 40. Oh the glory of that home, the glory also of the preparation! Cant. i. 4, 7, 8.

Exod. xxxiii. 14-16. In this beautiful passage, bringing again before us the blessed Jesus, the Angel of the Covenant, as He went before the people, guiding them to Canaan, to rest and glory, Isa. lxiii. 9; xl. 11, there are three subjects for our meditation.

The need of His presence to guide us, verses 12, 15. What strong words are these, "*If Thy presence go not with me, carry us not up hence*"! and yet they are true; for without His presence, John xv. 5, none pass safely over, none reach the land, Psa. xxiii. 4. JESUS alone can give *rest*, ver. 14; Matt. xi. 28. It is His *presence, His* FACE, Gen. xxxii. 30; 2 Cor. iv. 6; Heb. i. 3, that revealing Jehovah, John i. 18, gives peace to the lost, Eph. ii. 14, 18, by covering their sins, Rom. v. 6; iv. 4, 5; Psa. xxxii. 1, 2, and hiding them *in Himself*, Exod. xxxiii. 22; Cant. ii. 14; Psa. cxliii. 9.

The effect of His presence. This is twofold.

It marks those who have "*found grace*" in His sight, ver. 16. It is by this they are "*known*," John xiii. 35. They are changed into His own image, 2 Cor. iii. 18. They show forth His praise, 1 Pet.

ii. 9; Psa. xcii. 13-15. They *show that the Lord is upright*, 2 Thess. i. 10; Phil. ii. 15, 16, and thus His is a holy calling, Heb. iii. 1; 1 Pet. i. 15, 16; Matt. v. 16; Isa. xliii. 10.

He separates those who have found grace in His sight "*from all the people that are upon the face of the earth*," 2 Cor. vi. 16, 17; 1 John v. 19; Eph. ii. 19. Once "*the children of disobedience*," Eph. ii. 2, they are now brought nigh by His blood, Eph. ii. 13, 14; Heb. x. 10, 20; and members of the *one family*, Eph. iii. 15, with one hope of their calling, Eph. iv. 4, they dwell alone, Numb. xxiii. 9, and are not "*reckoned among the nations*," for they seek not an earthly, but a heavenly city, Heb. xi. 14-16. They are *separated* by their *hopes*, 1 John iii. 2, 3, by their prospects, Phil. iii. 14, 20, 21; John xiv. 1, 2, but chiefly by His presence among them, Numb. xxiii. 21; John xiv. 18, "*from all the people that are upon the face of the earth*," ver. 16; 1 John ii. 15-17; John xv. 18, 19; xvi. 8, 13-15.

How blessed to belong *in that day* to the separated people! Isa. xxxv. 10; Col. iii. 1-4; Rev. xx. 4.

Exod. xxxiii., xxxiv. The Angel of the Covenant was promised as the leader of Israel through the wilderness, Exod. xxiiii. 20, 21. The sin of the people brought with it a withdrawal of this promise; *an* angel was sent instead of "*The Angel*," Exod. xxxiii. 2; xxxii. 24. The lost blessing was now longed for; the people mourned, xxxiii. 4, and Moses pleaded the impossibility of bringing the people into

Canaan without the Angel Jesus, ver. 12; he asks that God may show him the way, John xiv. 6, and Jehovah graciously restores to His people *the Angel of His presence*, verses 14-16.

This is the *substance* of these chapters. Do they not teach us some blessed lessons?

Who is *the Angel of His presence* (*Heb.* of His face)? Exod. xxiii. 20, 21, shows that it is JESUS. "*My name is in Him*," Jer. xxiii. 6; Isa. ix. 6. He will not pardon, Mark ii. 7. Jacob says, I have seen "*the face of God*," Gen. xxxii. 30; Jesus says, "*No man hath seen God*," John i. 18; therefore the face of God, 2 Cor. iv. 6, is JESUS, Isa. lxiii. 9; 2 Cor. v. 19; Heb. i. 3.

Why could *no angel* lead? Why must HE? Exod. xxviii. 11, 12. Who else bears them on His shoulders? Who could sustain such a weight but our *Immanuel, God with us?* 1 Tim. iii. 16. Who could carry *all* the lambs, Isa. xl. 11, but He? Heb. vii. 25. Who could *plead* for them, pity them, Exod. xxviii. 21, 29, but He who bears them on His heart? John xiii. 1; Jer. xxxi. 3. Hence the words of Moses, ver. 12.

He will not go before a *sinning people*, Exod. xxiii. 22; xxxii. 30; He died to *put away* their sin, Isa. liii. 5, 6, 10; Rom. vi. 18; He lives to cleanse them from the power of sin, Rom. v. 10; Eph. v. 26; He was made in the likeness of sinful flesh to condemn sin in the flesh, Rom. viii. 3, and He will not *lead those who continue in sin*, Rom. vi. 1; 1 John iii. 6, to glory. They must be SONS, Heb. ii. 10, brethren, Rom. viii. 29, and these must be "*conformed to His image*," 1 Cor. vi. 10, 11.

How purifying is the love of Jesus! 1 Pet. i. 22; 2 Thess. ii. 13; 2 Cor. v. 14, 15. His saints have *bright prospects*, blessed hopes, John xiv. 1, 2; 1 John iii. 1, 2. The associations of home are blessed and holy: the preparation then of His saints must be *true, earnest*, and *holy*, 1 Pet. i. 15, 16; Eph. i. 1, 4.

Would WE follow Him in *holiness*, we must lean on Him in love, Cant. i. 2, 7.

THE REVEALED GLORY.

EXOD. XXXIII. 18-23; XXXIV. 4-9.

When the *Angel of His presence* is with us, we may hope for the "*glory of* Jehovah"; but *without* HIM there is *no glory*, ver. 20; John vi. 46; Luke x. 22; 2 Cor. iv. 6. None here, for HIS is the glory as of the ONLY-BEGOTTEN, John i. 14. None hereafter, for he that hath not *the Son* hath not life, 1 John v. 12. HIS is the glory of our home, John xvii. 24; Rev. xxi. 23.

Hence the revealed glory of Jehovah is a *veiled* glory, verses 18, 22; ch. xxxiv. 7 (the veil is here called His "*back parts*"); it was veiled in the *humanity* of JESUS, Heb. x. 20. It was DEATH to touch the symbol of His glory *without the veil*, 2 Sam. vi. 6, 7; Numb. iv. 5. It *is* DEATH to dare to approach the glory of God, except *through Him*, in whom that glory is veiled, Eph. ii. 18; Heb. xii. 29.

To touch the unveiled ark is *still death*, 2 John 9-11; 2 Cor. v. 21. The teaching of these passages then is, LIFE IN HIM, DEATH *without Him.*

The first, the veiled glory, and the sheltered Church,

is shown in verses 21-23; here the glory does *not consume.* But why? Simply because Moses was *sheltered* "*in a clift of* THE ROCK," verses 20-22. Who is THE ROCK? He who was GOD before His birth into this world, 1 Cor. x. 4; John i. 1, 14; x. 30; xiv. 9; xvii. 5; Phil. ii. 6-8. He who took on Him *our nature*, Heb. ii. 14; John i. 14, that He might, *as man*, bear the *penalty* of our transgressions, and thus become a "*hiding place*," ver. 22; Psa. xxxii. 7; Isa. xxxii. 1, 2; He who thus has become our IMMANUEL, 1 Tim. iii. 16; Isa. ix. 6. What was the *clift?* see Exod. xvii. 6, the same from which the waters gushed forth, John vii. 37, 39. The *stripes* of Him who bare the *Father's wrath* in our stead, Isa. liii. 5; 1 Pet. ii. 24; because *He* was *smitten* for us the Spirit is given, the streams gush forth, Cant. iv. 15; John xvi. 7; because He was smitten we are *hidden* on *the day of His wrath*, Zeph. ii. 3; Psa. xxii. 1, 2. The clift of the Rock is still our hiding-place, Cant. ii. 14. There we are covered by His hand, Exod. xxxiii. 22.

The second: the unveiled, consuming glory, and the *second death*, Rev. xx. 14; the *death of deaths* is unfolded in ch. xxxiv. 6, 7, in the revelation of His *attributes*, "*by no means clearing*," Rom. i. 18; Gen. xix. 24; Lev. x. 1, 2; Numb. xvi. 35; John iii. 36; Rev. vi. 16, 17. If then, sin attracts wrath, where can a shelter be found, but in Him who drew on His own head, Psa. lxxxviii. 7; Matt. xxvii. 46, the wrath of the Father, that we might be hidden *in Him*, and find acceptance *through Him?* Psa. lxxxv. 9, 10; Rom. iii. 24, 25.

The *veiled glory*, then, is the glory of God *in the face of Jesus*, Matt. iii. 17 ; 2 Cor. iii. 18. The unveiled glory *consumes*.

There is *only* ONE VEIL, Heb. x. 10, 20.

THE GLORY ON MOSES' FACE.

EXOD. XXXIV. 29.

"*The Children of Israel could not steadfastly behold the face of Moses for the glory of his countenance*," 2 Cor. iii. 7. How beautiful and heavenly must his face have been after communing with God for forty days! ver. 28. What a thought for us! Man's countenance illumined with *the lost glory*, Gen. i. 27 ; iii. 24 ; lit up with rays from home. How beautiful man shall be, when changed back into *the King's image!* 2 Cor. iii. 18 ; Matt. xxii. 21 ; 1 John iii. 2. That, however, was but a typical glory soon to fade away, 2 Cor. iii. 7, 11 ; a faint shadow under the Mosaic dispensation of a higher glory, which is never to fade (*which remaineth*, ver. 11), "*the glory of God in the face of* JESUS CHRIST," 2 Cor. iv. 6.

Moses was the mediator of a covenant which *never could save*, Gal. iii. 10, 11 ; Rom. vii. 10. He showed indeed the glory of God's presence, and the blessedness resulting from communion with HIM, Exod. xxxiv. 28 ; but he stood on the mount of terrors, Exod. xix. 16-18, *that might not be touched*, Heb. xii. 20, and who could stand there with him? *They could not behold His glory*, 2 Cor. iii. 7. JESUS was the mediator of a *better covenant, established on better promises*, Psa. lxxxix. 28, 34 ; Heb. viii. 6 ; 2 Pet. i. 3, 4, which

never *faaes* away, John x. 29, 30. He, too, stood on a mount, Luke ix. 28, not Sinai, and the Glory of God shone in His blessed face, 2 Cor. iv. 6, and now in Him *we can, we do behold that glory*, 2 Cor. iii. 18. The light of heaven has reached man, and shall never leave him till the ransomed Church be all lit up with it, Heb. xii. 25-27; Rom. viii. 29, for unending glory. *Moses'* was but a typical reflection of God's glory under "*a ministration of condemnation*," designed to drive man out of self, away from sin to the foot of the cross, Rom. viii. 3; JESUS' was a *real impartation* of a fuller glory, manifested in Himself, John ii. 11; i. 14, but shared with His members, Luke ix. 30, 31; 1 Thess. iv. 16, 17; 1 Cor. xv. 41-43, 49. "The GLORY OF GOD *in the face of* JESUS CHRIST," Himself the glorious God, 1 Tim. iii. 16 (Isa. ix. 6; Tim. ii. 13, "*Our great God and Saviour*," Greek); He veiled Himself under our nature, Heb. x. 20; Phil. ii. 6-8, that He might "*make us great*," Psa. xviii. 35, and having justified us by His death, and raised us by His life, Rom. v. 10, 11, enable us to *behold His glory*, John xvii. 24, *here* and *hereafter*, Isa. xxxiii. 17; Heb. i. 2, 3; Rev. xxi. 23.

Oh, what prospects are ours! To behold His glory when surrounded by HIS REDEEMED, Matt. x. 32; Heb. xii. 22-24; Rev. v. 8, 9; 2 Cor. iv. 17, 18.

Whence came that glory on Moses' face? How impressive is the answer, "*he was there with the Lord*"! ver. 28. On the mount with Jehovah, alone with God, hearing His voice, ver. 34, *speaking with Him*, ver. 35. Oh, what rays of glory are ever caught there! for still is such communion the source of the

believer's strength, Cant. iv. 6; Mark i. 35; the "*solitary place*" is even now as the hill of frankincense to His praying people. But do we indeed *speak with Him?* John iv. 14. Are we often "*there with the Lord*"? Luke xviii. 2; Psa. xxvii. 4; 1 Thess. v. 17; Heb. iv. 14, 16.

Moses' was an *imparted* glory, reflected from Jehovah's presence; so was probably that of Moses and Elias, when 1,500 years later they appeared in glory, with Jesus, Luke ix. 31. *Jesus* was "*in glory*," and they also in glory with Him, and because of Him, Psa. xxxvi. 9; xc. 17; Phil. iii. 21. Such is the believer's glory now; a faint reflection of His beauty, 1 Pet. ii. 21; Phil. ii. 15, 16; Rom. viii. 10, 11. Such shall it be for ever in eternity, 1 Cor. xv. 49, 52-54.

His face shone, but *He wist it not;* others could see the glory which, in communion with God, his face caught from heaven: but he wist it not. Is not this *always* true? Do believers ever see their *own* glory? Matt. v. 14, 3; Rom. viii. 10; vii. 23, 24; Matt. xxv. 37-39. Is not their cry always "*Draw me*," Cant. i. 4, "nearer to Thee"? Yes, they who reflect His image best, even yet, wist not that the glory *is seen* in their face, the shadow of their future, Rom. viii. 17, 18, 21; 2 Cor. i. 22; Eph. i. 14.

But the glory on Moses' face "*faded*," 2 Cor. iii. 7, 11, 13; as a beautiful shadow *it* spoke of the *fading glory* of that passing dispensation, that *it* was soon to close, that *its priests* were soon to be *silent*, Luke i. 20, at the approach of the *Great High Priest*, Luke i. 31, 32; Heb. iii. 1. The glory on HIS face and on HIS

redeemed shall *never fade.* "*We all, with open* (or, as in the Greek, unveiled) *face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory*," 2 Cor. iii. 18; Isa. lx. 19-21.

GLORY UNFADING AND EVER DEEPENING SHALL BE THE PORTION OF HIS PEOPLE.

To be Continued in Part II.

THE CHERUBIM; OR, CHRIST IN THE CHURCH, WILL ALSO BE CONTAINED IN PART II.

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